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"LIBERTY, HOLINESS, LOVE."

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For the Register.

BIBLE THEOSOPHY. NO. I.

This Theosophy has not been always the same. The truth has been revealed as men 'have been able to bear' it. In the book of Genesis, God is represented as having a visible shape and a local residence. The world consisted of two great parts; *the earth* and *the firmament*. Both were solid structures; vastly extended plains; fitted for habitancy or residence. The gods inhabited the upper side of the firmament; men dwelt on the face of the earth. It was impossible for men to ascend up to the firmament; but the gods could come down from thence to the earth. Above and over the gods, presided the Lord God. He, being their Creator, first existed; before there was either earth or firmament. Although He resided on the firmament—which He called heaven—yet it was the work of his own hand. He *now* dwelt in heaven, but he had *previously* 'inhabited eternity.' From the height of this holy tabernacle on high, 'His eye surveyed all the dwellers upon earth.' It was impossible to be hidden from His view. The darkness and the light were both alike unto Him.'

His *omnipresence* was not, perhaps, at first recognized. Hence He sometimes descended from the firmament to the earth. He came down and *conversed with men*. Thus He repeatedly *conversed* with Adam; thus He conversed with Cain; and thus, also, with Noah and with Abraham. He sometimes descended for the purpose of gaining information. 'And the Lord God came down to see the city and the town which the children of men builded: and the Lord said, 'Go to; let us go down, and there confound their language, that they may not understand one another's speech.' It is to the sub-gods that the Lord God speaks when He uses the plural form, saying, *we* and *us*.—He is represented as consulting them; and sometimes took them with Him when He visited the earth. Two were with Him when He came to Mamre, and had an interview with Abraham. As the world grew older, these visits, made in sensible and human form, became less frequent. Angels, or sub-gods, were now employed as His messengers. *A man* wrestled with Jacob at Peniel, whom the prophet Hosea calls *an angel*. God often appeared to Moses, but not in the similitude of a man. The first manifestation was, in appearance, as a flame of fire: a bush on fire, but not consumed. In a similar form, but vastly more magnificent, was the manifestation on Mount Sinai. Moses once devoutly prayed that he might see the face of God. But the petition was not granted. 'Thou shalt see my back-parts, but my face shall not be seen.' 'Thou canst not see my face, for there *shall* no man see me and live.' A bright cloud; a cloud with a bright place in it; or a cloud bright on one side of it; sometimes, perhaps, a bright effulgence without a cloud, became the usual symbol of the Divine presence. This was the Shekinah in the Holy of Holies, above the Cherubim. It was called 'the glory of the Lord.' 'For I will appear in the cloud upon the mercy seat.' The cloud sometimes descended and rested upon the tabernacle.—'And all the people saw the cloudy pillar stand at the tabernacle door: and they rose up and worshipped, every man in his tent door.'

The sight of an angel was sometimes considered as equivalent to the sight of God Himself. 'And Manoah said to his wife, we shall surely die, because we have seen God.' 'And Moses hid his face, for he was afraid to look upon God.' It was a doctrine of the Jewish Rabbins that all supernatural appearances, employed by God as a medium of communication with men, were *angels*. *The gods* and *the angels* were the same beings. They are sometimes called 'the sons of God.' They are repeatedly mentioned in the book of Job. Also, in the sixth chapter of Genesis: 'And the sons of God saw the daughters of men that they were fair, and they took them wives of all that they chose.' Thus 'the angels kept not their first estate, but left their own habitation.' The fruits of these nuptials were a race of 'giants;' 'and the earth was filled with violence through them.' 'God looked upon the earth, and, behold, it was corrupt.'—'God spared not the angels that sinned, but cast them down to hell.'

It was, soon or late, conceived that God had a temple or palace on the upper face of the firmament, to which the gods came, either in assemblies, or alone, to pay their respects, report their doings, and receive the behests of Jehovah.—'There was a day when the sons of God came to present themselves before the Lord. They were a kind of public audiences. 'And the Lord said to Satan, whence comest thou?'—What have you been doing? 'Then a spirit came and said, I will entice Ahab. I will go and be a lying spirit in the mouth of all his prophets.' And the Lord said, go out and do even so: *Chron.* xviii. 20-21. 'And I heard the voice of the Lord saying, whom shall I send, and who will go for us! Then said I, here am I; send me: Isaiah, vi. 8. 'At the beginning of thy supplications the commandment came forth, that I should come and shew thee.' It was the angel Gabriel, who, being caused to fly swiftly, came and talked with Daniel, to give him important information: Dan. ix. 22 23. The palace of Jehovah in the heavens was, at first, conceived of as stately and magnificent, but not very complex and wonderful. The Holy Place, the Sanctum Sanctorum in the Tabernacle and in the Temple, were designed to be copies of it, being a figure for the time then present: 'the patterns of things in the heavens.' It contained simple furniture, the ark, in which were the tables of the law or covenant; 'and over it the cherubim of glory covering the mercy-seat,' and over these the Shekinah. Sometimes, however, the visible symbol of God was incomparably sublime. 'And they saw the God of Israel, and under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness.'—Isaiah gives the following description; 'I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim, each having six wings.'—The cherubim with two wings now gives place to a seraphim with six. But the prophet Ezekiel far outstrips all his predecessors. He employs twenty-five verses in the description of 'the appearance of the likeness of the glory of the Lord.' In place of two cherubim or seraphim are now substituted four living creatures, each having four faces and four wings; their appearance as burning coals of fire; their motion as a flash of lightning. To each of these living creatures was attached *a wheel*; complex, *a wheel within a wheel*. The rims of the wheels were so high that they were dreadful, and full of eyes round about. 'The appearance was like unto the color of a beryl.' 'And above the firmament over their heads, the likeness of a throne, as the appearance of a sapphire stone; and upon the throne, the likeness of a man; from his loins, both upward and downward, the color of amber; the appearance of fire, as the appearance of the bow that is in the cloud in the day of rain.'

The prophet Daniel is more brief; also, more sublime. 'And the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool; His throne, the fiery flame; His wheels, burning fire. A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him.' The author of the Apocalypse substantially borrows from Ezekiel and Daniel, but with variations. The social character of the scene is enhanced. 'And I saw a great white throne, and Him that sat on it; from whose face the earth and the heaven fled away.' 'And round about the throne were four and twenty seats, and upon the seats four and twenty elders, clothed in white raiment, having on their heads crowns of gold. And out of the throne proceeded lightnings, and thunders, and voices: and seven lamps of fire burning before the throne: and before it a sea of glass like unto crystal: and in the midst, four living creatures, each having six wings and full of eyes, before, and behind, and within: and they rest not, day nor night, saying, Holy, holy, holy, Lord God Almighty, which is, and was, and is to come. And then the four and twenty elders fall down and worship Him that liveth forever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor and power.' Rev. v. 4-11

It may here be remarked that, through the whole book of 'Revelation,' the Lamb is never once placed on the throne, and that the Lamb is expressly distinguished from Him who did sit on the throne. 'Blessing, and honor, and glory, and power unto Him that sitteth on the throne, and unto the Lamb forever and ever.—And the four living creatures said, Amen: and the four and twenty elders fell down and worshipped Him that liveth forever and ever.'

S. F.

CORRESPONDENCE OF THE A. U. A.

Vernon, Sept. 21st, 1844.

Rev. Mr. Briggs,—Dear Sir:—The aid which the American Unitarian Association has rendered the Unitarian Society at this place, makes it our duty to give you some account of our progress and prospects.

The Rev. Mr. Thompson of Salem, some six years since, preached a very interesting discourse at the Baptist Church in this village. He set forth in a clear light some of the prominent doctrines believed by the Unitarian denomination, and made a lasting impression in favor of liberal Christianity. This was the first Unitarian discourse ever preached in this town. At that time the Presbyterians, Baptists and Methodists had each a Church in this village, and they severally continue to support stated preaching in their respective houses of worship.

Our citizens not belonging to either of the established Societies were divided in sentiment. A few were friends; some were Universalists, and a small number were Unitarians. All however, were anxious to unite upon common ground and form a Society based upon the pure principles of Christianity.

In 1841, Rev. H. Emmons, then of Meadville, Penn., on his return from New England, preached several discourses in this place to audiences respectable in numbers and intelligence, who gave him an attentive ear. At this time our religion began to be spoken against by the Orthodox of our village. They had discovered something dangerous in it. It denied to the Son the rank of Supreme. It led to Infidelity! The seed of Truth however was planted and its growth could not be choaked. A Society was soon formed and organized under the laws of this State, and was greatly aided in its progress by the labors of that warm-hearted friend of humanity, and faithful Christian minister—the late Rev. Mr. Storer of Syracuse. He looked upon this Society as one of his children, and fed it freely with the bread of life. Rev. Dr. Thompson of Barre, Rev. Mr. Buckingham of Trenton and several other clergymen of our faith, generously made us timely visits and strengthened the faithful by preaching the solid and sublime truths of Revelation.

In 1842 a handsome and convenient Church was erected upon one of the most eligible spots in the village, at the cost of about $2000, and dedicated to the service of the one living and true God in the autumn of that year. Rev. Mr. Storer preached the dedicatory sermon, to an intelligent audience, composed of various denominations, who filled the house to overflowing. In the summer of last year the Society were enabled to obtain the Rev. H. Emmons as our pastor, who is still with us, and, without a dissenting voice, we are all anxious that he should continue with us. He understands the difficulties of building up new Societies, and is not disheartened at the discouragements which must always attend the introduction of a new faith among long established and deeply prejudiced sects. Under his charge the number of hearers has constantly increased. The Society has gradually improved in unity and strength. A Church has been formed. The usual audience, numbering from one hundred to one hundred and fifty, is composed of people, sober, honest and intelligent. They feel more and more devoted to the cause of religion, and we trust that the time is not far distant, when this Society, increasing in ability, will lend its aid to establish similar Societies in the neighboring towns. At this time it is inferior in numbers only to the Presbyterian.

Already considerable progress has been made in the foundation of a Unitarian Society at Oneida Castle, a small village of three hundred inhabitants in the same town, five miles from Vernon. Here Rev. Mr. Emmons preaches one fourth of the time and has an audience quite as large as at Vernon. They hope soon to erect a convenient Church in order that they may have preaching there half of the time. This place is an excellent one. The road between the two places being good, many will attend public worship at each alternately. This arrangement will enable the two Societies ultimately to maintain their pastor without too great burthen to either.

Difficulties at present hinder the growth of our Societies in this and the Western States. Many, who give us their support, having had no opportunity of attending public worship, suited to their faith, from their youth upwards, have fallen into the habit of being seldom at Church. Time is required fully to correct this habit. This irregular attendance is liable to discourage the pastor, and without a few efficient members the Society is apt to languish. But a steady perseverance will soon overcome these obstacles—our people will feel out of place to remain at home—additions will gradually be made—our faith will be more studied and practiced—prejudice will give way to reason, and the galaxy of Unitarian Churches now scattered from Albany to Buffalo will widen to the North and the South, until the whole Empire State shall rejoice in the pure worship of God as taught by our Lord and Master.

The Orthodox clergy oppose our progress with a zeal worthy of a better cause. Their ignorance of our doctrines sharpens their animosity. I doubt much, whether one of them in this county, ever read a Unitarian work, except the Bible. I have heard many of their sermons against our faith, but not one which indicated a tolerable acquaintance with it. Exclamation and denunciation, supply the place of reason. Their representations of our belief are too wide from the truth to gain credit even among their own hearers, and feeble indeed must be that man who cannot argue down the creations of his own disordered fancy. This course may give the Orthodox clergy an air of present triumph. It may gratify the bigot. It may and it does, at first, create a current in public sentiment against us. It tends to make the situation of our pastors unpleasant. But when we consider that the progress of the human mind is and must be upwards: that the combined effort of all the bigots together cannot arrest the spirit of inquiry: that wrong must finally yield the mastery to right, the liberal Christian feels increased confidence in the cause, and is amply rewarded for all of his present trials and sacrifices.

Since the labors of the Rev. Mr. Emmons among us, the spirit of intolerance among our Orthodox neighbors, has increased in proportion to the prosperity of our cause. I would not undertake the unprofitable task of describing their illiberal and ungentlemanly conduct on sundry occasions. The *power* of Rome is only wanting, for a scheme of persecutions worthy of the haughtiest days of the Tiara. But no spirit of retaliation has been manifested by our pastor or people. I trust, we have a higher purpose in view. I trust that many a heart, tortured by the gloomy faith, which a barbarous age devised, will ere long break away from imprisonment, and be led by our holy religion to joy unspeakable.

Allow us to tender to you and through you to the A. U. A. our thanks for your aid, and believe me.

Your o'bt. servant,

Timothy Jenkins.

For the Register.

JUDGE NOT, THAT YE BE NOT JUDGED.

Is it right to judge of the character of Religion by the actions of one man, or a few men, who do not live up to their Christian principles! This question suggested itself to my mind, on hearing a young man speaking of his employer, and saying, that the more he saw of him the less he should think of Religion. This person that he spoke of, professed to be a Christian, but does many things which are certainly wrong, and unbecoming the true Christian. That people expect a good deal from Christians I know, but they must not expect them to be perfect, for we are all frail, erring creatures, and are liable to go astray. Some one should go to the erring Christian, and, with brotherly love, tell him gently and kindly of his faults. Then if he refuse the warning counsel, and does not do better, he is an unworthy disciple of the Lord.—Young men should not thus judge our holy religion by the lives of a few men, but should look within themselves and see if they have not some wicked ways. Christ has commanded us not to judge our brother. Because some prove recreant to their holy calling, it does not prove that all are so. There are many hypocrites about, I am sorry to say. These our Savior has condemned in unmeasured terms. It has ever been a great injury to the cause of Religion, that there are those about, who cover themselves with the cloak of hypocrisy, and hide a multitude of sins. It therefore becomes the Christian to be ever watchful and prayerful; for our enemies are ever watching us, and striving to find out some fault in us. Let us be kind and affectionate to all men. Our's is a holy cause; then let us be faithful in our high calling, and press onward and upward.

E. A. W.

HARVARD COLLEGE.

If we now look a little more distinctly into the constitution and true character of our University, we shall see more clearly her strong claims to our support and veneration.

In no respect was the wisdom of our forefathers more apparent, than in the adaption of their laws and institutions to their real and prospective wants. Bringing with them to New England a full knowledge of the laws, usages, and institutions of the mother country, they established here what was most applicable and useful, modified to suit their situation and necessities. In founding Harvard College, they kept in view the constitution of the English colleges, especially those of Cambridge, as a general model, adopting substantially the same system of instruction and discipline, of intellectual, moral, and religious education, with enough of academic forms to give suitable dignity to their public proceedings, but excluding every thing inconsistent with their own principles of liberty and republican policy. The broad charter of the College contains not a word to justify the slightest encroachment on the freedom of the mind and the conscience, while it grants the amplest powers 'for the advancement and education of youth in piety, morality, and learning,' and 'in all good literature, arts and sciences;' embracing in its large Christian spirit the Indian youth of the country equally with the English. In this, what a contrast to that proud and hardened avarice which drives the poor Indian of our day from every approach of civilization!

To Henry Dunster, a graduate of Magdalen College, Cambridge, whose rare merits have been so gratefully illustrated by a successor of kindred spirit, in a History of the University, worthy of its noble subject,—to the learned and heroic Dunster are we indebted, more than to any other individual, for that liberal and profound system of education, planned and brought into operation by his wisdom and energy,—a system comprehending in its scope every branch of human learning, capable of being expanded to meet the wants of all coming ages, and reaching to the depths of human character, and to the springs of all virtue and all excellence.

Had Dunster been a bigot, instead of being a Baptist,* how different might have been the results of his influence upon the College, upon the Commonwealth, upon all New England!

His scheme of instruction and discipline was formed in the true spirit of the charter, and manifests a deep insight into human nature, a penetrating knowledge of the best means of intellectual and moral culture, and the most effective method of forming the pupil to habits of virtue, piety, and decorum. The mind and the heart, the conscience, the manners, and the health, were all made objects of care. His design was to educate, not merely to teach,—to train the whole man, not to inform the mind only,—to make, not scholars, but men, able, enlightened, Christian men, pillars of the state, burning and shining lights in the church.

In accomplishing such a design, as he well knew, scholars must indeed be made; for all the intellectual powers are developed and disciplined, the mind is enriched with various knowledge, and genius triumphs together with virtue in the final result.

The constant exercise of the intellect, indeed, formed a striking feature of excellence in the system of study and discipline brought into operation under President Dunster. Religion, which lay at the foundation of the system,—a religion untinged by superstition or fanaticism,—was so taught as to inform the understanding and discipline the faculties, while it penetrated the heart. The Bible, the noblest text-book of education ever vouchsafed by heaven to man, was the religious classic adopted, and its study by the scholar was made as much an intellectual as a spiritual exercise.

So, too, was attendance on public worship; the scholars being required 'to give an account of their profiting' from the discourses they heard, and 'to use the helps of storing themselves with knowledge as their tutors should direct;' a practice which must have kept their minds wide awake in times of public worship, and strongly conduced to habits of attention and reflection, and thus to secure a permanent intellectual acquisition of great value, whatever might be the particular knowledge acquired.†—Such a practice, however, would seem to make it necessary for the tutor as well as the student to attend public worship; an objection, probably, little thought of in that day. The mutual advantage of bringing the mind, and, what is more, the heart, of the pupil, into so close and cordial a communion with the mind and heart of the teacher was an infinitely higher consideration. The delightful effects of such a cordial intercourse is illustrated by the Rev. Dr. Colman's hearty commendation of his tutor, Brattle, applicable, doubtless, to other tutors of the seventeenth century. 'He was,' says Dr. Colman, 'an able, faithful, tender tutor. He countenanced virtue and profiency in us, and every good disposition he discerned with the most fatherly goodness; . . . . and dismissed his pupils, when he took leave of them, with pious charges and with tears.'‡

This amiable and excellent character brings at once before me my own honored tutor, who resembled his predecessor, Brattle, not more in being the author of a like valued system of logic, than in his virtues, love of learning, and true-hearted devotion to his duties and to the college.§

The scholars, being held to honor as parents their tutors and guides, were in turn regarded by them in the light of children. The academic style of addressing them was by the simple surname only, a style beautiful from its ancient simplicity and appropriateness. Sometimes, especially in the president's study, a scholar would be met by the more familiar appellation of 'child.' There are those yet among us who will never forget the truly paternal manner in which we were thus addressed by the venerable President Willard, his face beaming with love, however dignified might be his air.‖ In his day, a style of address betokening equality with masters of arts, and seeming to negative the filial relation, would have sounded, *intra Collegii limites*, as shockingly barbarous.

Even in moral discipline, President Dunster, in keeping the scholars constantly and appropriately occupied, relied mainly on the exercise of the intellect, at the same time that he instilled into the heart, sentiments of virtue and piety, and sedulously opposed the beginnings of moral evil. His rules to this end may now appear scrupulously exact, but he looked deep into the philosophy of early education. *Obsta principiis* was the maxim practically and faithfully applied by him for the prevention of evil habits.¶

The very forms introduced by him were full of substance. That used *in scholaribus admittendis* distinctly recognized the essential rights of the pupil; rights involved alike in his own duties and in those of his teachers, and demanding a faithful performance of both. While the pupil was made to promise a fulfilment of duties on his part, the president and tutors expressly engaged that they would not be wanting in what was incumbent on them, but would do all in their power to promote his advancement in learning and piety. Every tutor, also, upon his introduction into office, solemnly engaged that he would exert his care to advance the students committed to his charge in all divine as well as human learning, and especially, '*ut moribus honeste et inculpate se gerant.*'**

The course of scientific and literary studies pursued under such men as Dunster and Chauncy, we may be sure, comprised the most solid and valuable learning of the times.†† The immediate and eminent success with which this was taught we may learn from the admiration which the author of 'New-England's First Fruits' expressed, at the time, of Master Dunster's training of his pupils 'in the tongues and arts,' and of their progress in learning and godliness; and still more from the distinguished character of the first class of graduates, scarcely surpassed, indeed, by that of any one of its successors.

Truly has it been said by an illustrious son that our *Alma Mater* was 'mature in youth. Yes, like the fabled Minerva, she sprung into life, at once complete and vigorous; the more vigorous, in effect, from being encumbered with no superfluous armor.

The excellence of the system of education thus established in Harvard College is attested by the early annals of New England, and demonstrated by the whole history and character of our Commonwealth. We read it in her intellectual power, in her moral and religious strength, in her educational wisdom, in her political sagacity, in her love of well ordered liberty, and in her enjoyment of the richest blessings of civil and social life.

A single fact, better than volumes of declamation, will illustrate this early and all-pervading influence of the College.

The Rev. Dr. Chauncy, of Boston, and the Rev. John Barnard, of Marblehead, having an extensive acquaintance with the prominent characters of this part of the country, during the earlier and greater portion of the last century, were applied to by Dr. Stiles, just before the American Revolution, to give him an account of all the most eminent men produced in New England, whom they had ever known. Of the whole number enumerated by them, being about seventy, mostly divines, but including distinguished jurists, men of science, and assertors of liberty, all but three were educated at Harvard College.†† Similar facts, not less remarkable, show the continued agency of this seminary in producing the eminent men of New England, more especially of Massachusetts. Look at the great civilians who were the agents of this Commonwealth in accomplishing our national independence, establishing and carrying into operation the Federal Constitution, and in conducting the judiciary and executive government of the State, to the end of the last century;§§ you will find that nearly all of them were favored sons of Harvard, '*quibus*,' in the language of an early president of the College, '*libere philosophari contigit et nullius jurare in verba magistri.*'¶¶

Such was the training of the heroic men who achieved the glory of Massachusetts, and set an example of practical wisdom and liberty for the instruction of mankind. Such, too, was the training of the learned men who were worthy to record their deeds. To whom, but our *Alma Mater*, belong the Hubbards, the Hutchinsons, the Belknaps, and the Minots, of former days! To her also belong those accomplished historians of our own day, whose brilliant fame has travelled to the remotest bounds of letters, reflecting back its lustre upon their native land.

* It is a remarkable coincidence, that the first two presidents of the College, Dunster and Chauncy, and its greatest early benefactor, Hollis, were all Baptists. 'The free and catholic spirit of the seminary,' says Dr. Colman, speaking of Hollis, 'took his generous heart.' A Baptist, not a sectarian, he only required that Baptists should not be excluded from the benefits of his bounty, 'and none others but *rakes* and *dunces*.'

† See 'The Laws, Liberties, and Orders of Harvard College, confirmed by the Overseers and President of the College, in the years 1642, 1643, 1644, 1645, and 1646, and published to the Scholars for the perpetual preservation of their welfare and government.' 1 *Quincy's Hist. Har. Univ.*, 515.

‡ 1 Mass. Hist. Coll., vii. 56.

§ Levi Hedge, LL. D., late Alford Professor of Natural Religion, Moral Philosophy, and Civil Polity.

‖ Joseph Willard, D. D., LL. D., president from 1701 to 1804, a man remarkable for majesty of person, nobleness of mind, and dignity of deportment, solid talents and profound learning, exalted piety and virtue, true wisdom and firmness, united with a fatherly affection for the students and a constant devotion to the University. With such a president, and such professors as Tappan, Pearson, and Webber, and such tutors as Hedge and Popkin,—all learned, faithful, and exemplary men,—two things only seemed greatly wanting; first, the absence of intoxicating drinks, always a principal cause of disorders in college, and of ruined characters among the scholars; next, instead of the too formal and distant manner which generally prevailed in the intercourse of instructors with students, the exercise of mutual frankness, confidence, and sympathy, together with a more cordial cooperation in the one great object of both,—true education.

¶ A single regulation, confirmed by the Overseers in the time of President Dunster, shows how entirely they cooperated with him in resisting the beginnings of evil, while it manifests their wisdom and foresight in guarding the moral and physical welfare of the students. The regulation referred to is that which forbids their using tobacco, 'unless permitted by the president, with consent of their parents or guardians, and on good reason first given by a physician, and then in a sober and private manner.'—1 *Quincy's Hist. Harv Univ.*. 518.

** 1 Quincy's Hist. Harv. Univ., 579.

†† 'For admission into the College, it was necessary to construe and write Latin, to construe and write Greek, particularly the New Testament, and to be of good moral character. The studies pursued in College were, the Latin, Greek, and Hebrew languages, Arithmetic, Geometry, Geography, Mathematics, composing Latin both in prose and verse, Logic, Ethics, Physics or Natural Philosophy, Public Declamation, Disputations both in English and Latin, the Chaldee and Syriac languages, and Astronomy. The students were also required to attend the lectures given by the president and other instructers, which were numerous in the course of the week. From a statement made by one early acquainted with the College, it is evident the pupils were diligently occupied in their studies and in attending the lectures delivered for their instruction; and that it was also made their duty to read the Scriptures daily, and to submit to an examination by their teachers as to their understanding of the doctrines of the Bible, and of their proficiency therein.'—*Historical Sketch of Harvard University, by Alden Bradford. Am. Quarterly Register*, ix. 334.

‡‡ Mass. Hist. Coll., x, 154.

§§ All the five signers of the Declaration of Independence, from our Commonwealth; all but four of her twenty-two delegates to Congress, under the Confederation; all the nine delegates from Boston to the several Provincial Congresses; all the five delegates appointed by Massachusetts to the Convention for framing the Federal Constitution; all the five judges of her Superior Court of Judicature, at the outbreak of the Revolution, and all but one of the fourteen judges appointed under the State Constitution, in the last century; and all the governors elected by the people, during the same time, were educated at this University.

¶¶ Mather's Magnalia, Book iv., p. 122.

THE SUBSTANCE AND THE SHADOW.

BY MRS. JAMES GRAY.

[Concluded.]

Vainly did she hope and pray, and use every effort to arouse his mental energies. Mr. Fulwood told her that it was useless; and as weeks went by and brought no change, she was obliged to believe him. One plan was still dear to her almost broken heart, and she rested not till it was executed. She had ascertained that the cottage where she had spent the first months of her married life was vacant, and she wished to reside there again. She consulted with Mr. Fulwood, and he approved of her wish. He had already applied to some distant relations both of her and her husband, and had wrung from them a promise of such a moderate weekly allowance as should protect her and that unfortunate husband from want. The five hundred pounds at her earnest request, were kept apart for the purpose for which she had originally wished her legacies to be reserved—the education of her son; and tears of gratitude rolled down her pale cheeks as she reflected on the mercy of Providence in providing for that purpose. She availed herself no further of the kindness of the creditors respecting the furniture, than by taking away those articles which had formerly belonged to her little cottage.—Though they had long been for the most part banished to the lumber room, she had them still, for she cherished an individual affection for every chair and table, and had always declined parting with them; and now when they were arranged in her *new old* dwelling, as nearly as possible in their former order, she felt as if a feverish dream had passed away, and that, but for one sad circumstance, she could almost return to old times and old happiness.

Another year had rolled by, and again a change. William Grainger, the enterprising trader, the great merchant, the last year's bankrupt, the fever-stricken idiot, had been carried to his lowly grave, the victim of a paralytic attack; and she, whose heart had clung to him so faithfully in joy and sorrow, dared not think otherwise than thank God for his release.—"How happy we might be," she would often say, "if we could enjoy the blessings around us, instead of looking forward so anxiously to the future. If my poor William had done so—if he had been content in this cottage, all would have been well; yet no one could blame him when he took the first opportunity of getting into a superior situation. It had been well still if he had been contented with that excellent employment—well even when he left it and became rich and influential, if he had stopped in time; but the fever of speculation came upon him, and that brought ruin. Yet I do not murmur. All has been wisely ordered: and I have much to be thankful for—most, that my dear child has chosen a profession where he will not enter into the temptation that beset his poor father. Thank God that my Clement will have nothing to allure him to quit the Substance of happiness and pursue its Shadow!

'How is Clement to-day, Esther?' inquired Mr. Fulwood, as he entered the small flower-plot before Mrs. Grainger's door, and kindly shook hands with the young girl who came forth to meet him. She was about eighteen or nineteen years old, tall and graceful in figure, and with a face, though not pretty, yet very pleasing. Her eyes, however, were soft and expressive, and the paleness of her cheek was rendered more visible by the contrast of her dark, braided hair. A slight blush mounted to her temples as she replied, 'I hope better—much better. The cough is subsiding, and he has had fewer of those terrible flushings. I think he will soon be strong again; do not you, sir?'—and she looked up anxiously in his face.

'I think there is much in his own power, Esther,' was the reply. 'Clement is a fine creature, but too dreamy, too excitable, and, I must also say, too obstinate. So naturally delicate as his constitution is, it is almost too much for him to pursue his studies so as to enable him to take orders at all, and yet he will persist in striving for attainments which require strength and nerve far beyond what he possesses. But I shall say no more to him; I saw he was displeased with me the last time I spoke to him, and even his mother thought I was too severe.'

'She alluded, I think, to your saying that such exertions as Clement was making were no better than suicide. She is proud of him, as is every natural; but she is uneasy about him many a time, and by no means wishes him to work so hard.'

'Listen to me, Esther, whilst I tell you the truth. You know how Clement's father brought worldly ruin on himself and his family by his wild speculations, and I can tell you that, in another form, the spirit of the father lives in the son.'

'Surely, my dear sir, you cannot think for a moment that Clement is covetous, or that he is so overstraining mind and body in the hope of acquiring riches?'

'Indeed I do not. Nevertheless he is speculating; and the capital he is risking is his health, perhaps his life. Believe me, Esther, health is a talent as well as money, for which we must hereafter give an account. He is following after a shadowy fame, an unsubstantial triumph. I doubt much if he will ever overtake it.' But by this time poor Esther's eyes were full of tears, and Mr. Fulwood, changing his tone, entered the house, saying, 'Come, we will go and see our patient. I am truly glad you can tell me he is better.'

Esther Corbett was a niece of Mrs. Grainger, who had been for the last few months residing at the cottage. She had been early deprived of her mother. Her father was captain of a merchantman; and her two young brothers, for whom she had kept house until lately, were already following their father's profession. She had always been a favorite with Mrs. Grainger, and on being thus left alone, it had been arranged that she should board with her aunt. And truly, Esther Corbett was as a daughter to the lonely widow, lightening her household toils, attending to her comforts, and performing all those little offices which are only well performed when the heart is in them.

Clement Grainger had lately come home for the vacation, and his name stood high amongst his comrades, over most of whom, by excessive assiduity, he had obtained a decided superiority. But what to another might have been comparatively easy, to him was difficult. His intellect was, like his person, more graceful than vigorous, his mind more imaginative than deep or reflective; the drudgery he submitted to, in order to acquire the character of a first-rate scholar, told terribly on both his mind and body. He could not be satisfied with the superficial knowledge which by happy chance might serve to drag him through an examination. He dared not be questioned on any subject of which he was not thoroughly master in every part, for the very knowledge that failure was possible, might of itself have produced failure. He had no boldness, no dash in his manner of answering. He would have given the world for the careless confidence, and trust in good luck, with which he saw many below him both in talent and acquirements force their way on. But with all this, he was not satisfied with ordinary success. He aimed at prizes and honors, and had already carried them off, on more occasions than one, from confessedly clever competitors. It was just after a hard struggle of this nature that he had returned home, and the tears of pride with which his mother hailed the news of his victory were chased away by less happy drops as she remarked his flushed cheeks and attenuated form. Days passed by, and though seriously ill, Clement persisted in spending several hours of each in study; and long after the widow and her young inmate had retired to rest, his candle, secretly relighted, was shedding its faint lustre on his high pale forehead and the thin hand that turned page after page of the Greek or Latin book with which he was engaged. But soon an attack of feverish cold and inflammation came on with such violence, that Clement was obliged, though reluctantly, to surrender himself to the care of doctor and nurse, and under their judicious treatment he was gradually recovering, when Mr. Fulwood reached the cottage, and held the conversation with Esther which has been just recorded. As they entered the little parlor, Clement, who was as usual surrounded by books and papers, arose to greet Mr. Fulwood, who could not but admit that he was greatly improved in appearance since he had last seen him. The young man's satisfaction at finding himself better, seemed, however, sadly damped by regrets for the loss of time which his illness had caused. 'But I must make up for it now,' he said, more as if he were thinking aloud than addressing himself to any one. 'If it had not been for this, I should have been sure of honors; but now it will be a hard struggle. I must not fail—I could not bear to fail!' Although Mr. Fulwood had vowed on a former occasion to argue with Clement Grainger no more, he found it impossible to forbear; and in firm but kind language he endeavored to convince his patient of the folly, nay, the actual wickedness, of continuing to make efforts so far beyond his strength. 'If you would only be content, Clement,' he said, 'to walk in the plain path that is before you—to prepare yourself simply for what you have so often wished to be—a useful country clergyman, depend upon it you would be performing your duty far better than in running after the name of being 'a great scholar.' I am not, remember, decrying the usefulness of great learning in some persons; but let every one fill his proper place. Had Providence designed you for the course you will persist in forcing yourself into, depend upon it more bodily strength and healthier nerves would have been allotted to you. In following a phantom, you are taking the surest means to prevent your future usefulness, and to destroy your own health and your mother's happiness.' Mr. Fulwood did not then know how deeply the happiness of another was concerned in Clement's welfare, nor was Clement himself at all aware of the circumstance.

Clement Grainger returned to college, bearing his anxious mother's fervent blessings, and unconsciously removing the object that was dearest to Esther Corbett's heart. But his mother was quicker in discerning the truth; she had not been blinded by the splendid dreams of the future that rendered her son all but insensible to what was passing in the actual world around him, and she rejoiced in the discovery of the state of Esther's affections. She already cherished a half-formed vision of a pretty parsonage, her own place by the cheerful fireside, the happy laughter of children ringing through the little mansion, and Esther, no longer Corbett, with her light step and noiseless activity moving here and there on her household duties—her daughter in very deed and truth. The picture was so soothing and delightful, that she turned to contemplate it again and again, until the coinage of her own hopes and dreams seemed like a real prospect, and she came to regard the future marriage of Clement with Esther as a thing that must at some time take place as inevitably as her own death.

Another vacation came round, and again Clement was at home; still delicate in health, but apparently not worse than before. And so he came and went three or four times; and now he was at home for the last vacation that would occur before his necessary college course would be completed. Then his mother, in the fulness of her heart, spoke to him of all her hopes and wishes, and was both surprised and disappointed at the quiet manner in which he listened to her.'

'Indeed, mother,' he said calmly, 'I have no thoughts of marrying; and I have never looked upon Esther except as a friend and sister. I hope you have not spoken to her on this subject!'

'My darling Clement! my dear son! do you suppose for one moment I would act so improperly? But can you not see yourself that she loves you? Do you think her intense anxiety, her earnest wishes for your welfare, could proceed from any other cause?'

'It never struck me before in that light, dear mother. If it be really as you say—but it would be absurd in me to speak to her about it at present, as I intend to read for a fellowship.'

Now, poor Mrs. Grainger scarcely knew what a fellowship meant, except that it was a post of some honor and dignity. She was quite unaware that the course of study necessary to obtain one is almost murderous, as also that it excludes from marriage during the time that it is held. So she simply replied, that she hoped, as soon as he got the fellowship, he would have time to think about what she had said; and the matter ended for the present.

Clement was awakened by Mrs. Grainger's hint, to observe the various symptoms of affection which poor Esther unwittingly manifested towards him. Gentle and kind in all his feelings, to love him was the surest way of obtaining his love; and before he left home again, he was the affianced husband of Esther Corbett. But he told her of the ambition that was in his heart. He might at once have been ordained to a small living, which, small as it was, would have been wealth to them.

'But I must win this fellowship, Esther,' he said 'I cannot bear to stand on the ladder with out reaching the top, even though I should descend again at once. And—dear Esther, I am growing worldly for your sake—I can, probably, on giving up my fellowship, obtain a better living than that which offers now.'

Study, study, study: little rest even during the brief time he allotted to himself for sleep; hasty meals, to which he brought no appetite; a perpetual bending over books; a continual struggle to bear up against the insiduous approaches of creeping illness; such is an epitome of the next few months of Clement Grainger's life. Very anxious were those two hearts who loved him best on earth, though they strove to cheer each other with words of hope and comfort, and were less unhappy than they would have been had they known the ruinous extent of his exertions. Their chief distress was the infrequency and brevity of his letters. 'I am well, but very busy,' was the substance of them all; and it would have added to Esther's grief, could she have known that her long affectionate letters were now merely glanced over, and then laid aside for the leisure hour which never came.

The time of trial arrived at last. There were only three candidates for the vacant fellowship who appeared to have any chance of obtaining it, and of these Clement was one. He slept not on the previous night; and ere he left his chamber, he flung himself on his knees, and prayed, long and passionately, that the triumph might be his. Something fortified with the internal courage inspired by this act of devotion, he entered the examination hall.

It was over; and Clement Grainger returned to his chamber an altered man. A hundred years seemed to have passed over his head in a few hours. The proud dream of his hopes had dispersed into empty air; his privations, his prayers, his labors had been all for nought: another won the prize. But he walked with quiet step and calm demeanor; he even replied tranquilly to the greetings of some, who, knowing the tremendous efforts he had made to succeed, sincerely pitied him for his failure. He closed the door of his apartment; wrote a few lines to Esther, simply stating his defeat, and that a few days would find him at home again; and then he bowed down his head, and gave himself up to such an agony of anguish, as can only be felt by one whose whole hope has been risked on one unsuccessful cast. Burning tears forced themselves from his eyes; heavy sobs labored from his heart; his whole frame seemed writhing in convulsive torture. He grew calmer. He remembered that, by this behavior, he was showing a terrible want of submission to the will of Providence. He tried to rally his mind, to think it possible that some future success might yet be his. But no; his mind actually seemed to fall back from the very idea of such a hill of difficulty as he had lately climbed; and, utterly weak and exhausted, he sunk down again, and wept like a child.

In a few days he left the seat of learning where he had known such high hopes and such bitter disappointment, resolving never to enter it more. The first arrival at home was a severe trial to him, though the warmth of the welcome he met there, and the

ed his friend for his kindness, but expressed no pleasure in the prospect.

Summer passed away, and before winter set in it was evident to all that serious illness had fastened on the unfortunate student. His strength was gradually declining, the cough of former years had returned with aggravated vehemence, his cheek was now flushed, now white as snow, and the thinned hair and the burning emaciated hand, all told a tale that there was no mistaking. It was in vain that Mrs. Grainger and Esther tried to speak words of comfort to each other, and looked into each other's eyes for hope. The fact that the days of this beloved one were numbered, would ever and anon glare through the false veil of hope which they endeavored to wrap around the truth. Mr. Fulwood came regularly to see the invalid, but his opinion was only expressed in an ominous shake of the head, more terrible than words.—He did not once allude to the cause of Clement's illness, though 'I saw how it would end' was plainly written in his countenance. Mrs. Grainger had never asked him his opinion of the state of her son, but his silence was enough, and she soon perceived that the medicines he administered were merely palliatives, resorted to when there was no hope of cure. To Clement's mind the conviction of the reality of his danger came more slowly, and, strange to say, it brought with it a contradictory longing for life. He who had seemed so desponding, so wearied of the world, so careless for the future, now evinced a wish to live; an affection for the loveliness of nature, and a consciousness of the enjoyments of life, that he had never displayed before, as if his eyes were now first opened to the beauty and the value of the things he had formerly slighted. He now gave himself up to the guidance of those around him with the docility of a child, and the hopes of Esther arose again. 'Even yet he may be saved by care,' sobbed she, as she conferred with her aged friend apart. 'Oh, God! spare my son, for it is thou alone who canst heal!' ejaculated the mother with something like reviving hope. But the hot days of a peculiarly sultry May supervened, and produced increased languor and weakness. No longer could Clement Grainger traverse the green fields that lay behind their house, even with the help of Esther's arm.—Fits of sudden slumber, occasional failure of memory, and dulness of hearing, all these things proclaimed that the end was nigh.

Yet was there another strange revival. For several successive days the patient appeared gradually gaining strength, and his mind was clearer and calmer than it had been for weeks. He had been raised from his bed one morning, and was sitting by the window enjoying the summer air as it breathed over a vase of sweet scented flowers which Esther had placed on a little table near him. Just then a letter was brought in for Clement, who desired Esther to open it. She did so, and found it was from the noble friend who, a few months before, had promised Clement a living. It was now vacant, and this letter requested him to come at once to W——, and receive it from his friend. For a moment the blood rushed tumultuously through Clement's heart—for a moment he forgot the sad circumstances of his case, and starting up with supernatural energy, he flung his arms around Esther's neck, exclaiming, 'Now, now we shall all be happy.' He buried his face in her bosom, and as she wound her supporting arms around him, she hoped that a relieving gush of tears was the cause of that hiding of his countenance. But she was soon undeceived. He leaned heavily upon her, and in spite of her efforts to support him, she found he was sliding from her clasp. Mrs. Grainger hastened to her assistance, and they placed Clement again in his chair; but the eyes, though still open, were fast fixing forever—the parted lips were white and dumb. The dream of life was over.

Mrs. Grainger, immediately after the first shock from his death, returned, though with a saddened heart, to her habits of meek submission. She even thanked God that her beloved son had been removed before her. 'I was thankful,' she often said, 'for a child on earth; should I not be still *more* thankful for a child in heaven?' She did not survive Clement many months.

Esther Corbett remained single for several years, but she at length married a person who was fully worthy of her, and spent with him a long life chequered with some trials, but bringing forth a counterprise of happiness.

It has not been the wish of the writer of this tale to depreciate the value of useful exertion or honorable ambition. She has only desired to show the evils attendant on a wish to grasp at more, either in the world of wealth or of intellect, than there is a reasonable chance of obtaining. She writes from cases which have occurred in her own experience, and where it was evident that affluence might have been kept, and health preserved, but for the *spirit and speculation*. Whoever risks the fortunes of himself and his family on a speculation where failure must bring ruin, in her opinion speculates unlawfully. Whoever devotes himself to higher and more intellectual pursuits with such perseverence as to injure his health, can scarcely be said to be performing a duty. Alas that avarice and ambition should have such power to lead from the true road to happiness! that men, and women too, will still prefer the SHADOW to the SUBSTANCE.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 12, 1844.

PUSEYISM AND UNITARIANISM IN GREAT BRITAIN.

Lectures on certain High-Church Principles, commonly designated by the term Puseyism. By Thomas Madge; London, Longman, Brown, Green & Longman, 1844: 8vo, pp 312.

The Unitarian clergy of Great Britain generally have been exceedingly interested in the controversy which is now irrevocably, but still improperly, expressed by the word Puseyism. The High Church principles with which the word is now identified, are believed by us and by our brethren abroad, to be the legitimate consequences of any ecclesiastical system which, to use Mr. Madge's words, 'substitutes the religion of the priest for that of the individual conscience.' The interest of our English brethren in the controversy, therefore, springs from their conviction that the holy cause of religious freedom in all its relations will be advanced by earnest discussions between those who dispute simply about the amount, the measure or the extent of an usurpation, which is no more allowable in the least, than in the greatest.

Mr. Madge holds a prominent place among the Unitarian ministers of Great Britain. The Chapel in which he leads the weekly services, is situated in the very heart of London, not a stone's east from the greatest thoroughfare in this world. He numbers among his regular hearers a few of the titled of the land, several members of the House of Commons, many worthy and honorable citizens, and a share of the more humble class. Chance and occasional attendants on the Services of the Chapel, are, of course, numerous, and a sermon there heard by a stranger, may be followed, in some distant corner of the kingdom, by results which we cannot trace. Mr. Madge has sustained his position with signal ability and success. More, it does not become us now to say. As his two-fold religious dissent excludes him from many adventitious opportunities and means of ministerial influence, he rightly avails himself of the press for a wider expression of his opinions than his pulpit admits. In two excellent Discourses published about ten years since, on the great doctrine of the Unitarians, and on their position as Non-Conformists, he set forth strongly the intelligent and the conscientious convictions of that religious body, which, though it be larger in England than many persons suppose, is, for obvious reasons, under a cloud.

We have now before us, in a beautifully printed volume, a series of eight Lectures by Mr. Madge, upon Anglo-Catholicism, or Puseyism.

Mr. Madge's Lectures are printed essentially in the form in which they were orally delivered. They are designed, not for scholars, but for the information of people in general. Their Author seems alive to that great duty, which too many ministers slight in their publications, the duty of presenting controversies, like the one before us, in a form which shall be intelligible to the mass of those interested in it. Scholars and ministers, the paid servants of the people, have no right to agitate in an exclusive dialect of their own, the vital and momentous concerns which affect the great religious relations of Society. Mr. Madge, therefore, has wisely and faithfully, given his Lectures a popular form; and, with the same good intent, he vindicates his own right, and the rights of his brethren to interfere in this controversy, which ostensibly concerns only two parties in the Church of England. He justly decides that, inasmuch as every individual would feel the weight of religious tyranny, and as every dissenter is wounded in a sacred and a tender place by the assumptions of legalised bigotry, so every individual, and, especially, every dissenting minister, has an interest in this controversy, second to that of no other person. We have, for several years, looked to this controversy as presenting, under one of its most exciting forms, the one great issue, which suspends the religious liberties of Christians. The references to the controversy in this paper, have been so frequent and extended, that all our readers who care to be informed, may be presumed to know the essential features of Puseyism. It is by no means, an agreeable or a thankful task to delineate them. So far as they are matter of reverent, however blind homage, so far as they engage the warm, however misplaced, religious affections of Christian disciples, it is painful to be obliged to speak of them without respect. We are satisfied, indeed, that the paramount claims of a pure and a self authoritative faith, and of consciences enfranchised by the head of the church from all allegiance to human standards of belief, would justify us in holding up the pretensions of High-Churchmen, or of Anglo-Catholicism, to repeated trials, for the sake of exposing and denouncing them. But believing that the merits and the demerits of the controversy are well apprehended by our readers, or are easily to be discovered by them in other ways, we shall not follow Mr. Madge through his exposure and argumentation. He uses a few expressions which would appear very harsh and censorious to one who knew nothing of the controversy, except from his volume, and, therefore, we ought to say, that he supposes in his readers, as he found in his hearers, an acquaintance, more or less familiar with the other side of the controversy.

The question comes with interest to our minds, how is this volume likely to contribute weight, and to raise up and to confirm some earnest supporters to that side on which we believe the truth to lie? We will attempt to answer this question to ourselves and to our readers. The book will be perused almost entirely by Unitarians. Some few Orthodox dissenters, with whom its contents share a common cause, and a few Church of England people, who come to the knowledge of it through some of their social connexions in life, will naturally enough read it. But the most of its readers will, of course, be among those whose religious sympathies are with the author, the Unitarians of Great Britain; and the Unitarians of Great Britain are a peculiar people. There are some in the houses of Parliament, some are in the Shetland Islands, some in the vallies of Wales, and some in the mines of Cornwall. In the dense population of the factory towns, in the quiet manor houses of the country, and in the more neighborly relations of the provincial circles, there are Unitarians. Country squires and tradesmen, members of the various departments of the regal and medical professions, officers in the army, farmers, druggists, warehousemen, mayors of corporations, whole private households, governesses, oracular persons in various stations, and several staid spinsters, answer all over the kingdom to the name of Unitarianism.—Many are the Episcopal clergymen, who number among their legal parishioners quiet and estimable persons, who love the unpopular doctrine, and when there is no Unitarian place of worship in or near such parishes, the clergyman is occasionally on terms of the most friendly intimacy with these legal, but unsympathising parishioners. Many an excellent sermon, written, preached and printed in this country, has gone across the water, had a temporary resting place in a family, found its way afterwards into some old book stall, and at last has ministered to edification again from an Episcopal pulpit.—And why should it not be thus reproduced, if it be a good sermon, and one would think that the implied praise of an enemy would settle that question. Many are the interesting and the thorough discussions too, which have been held by the firesides of isolated Unitarians, in which the Bible has been sifted text by text, and ecclesiastical history arraigned, and a religious establishment impugned, all in the presence of Churchmen and of Church ministers, and the claims neither of truth, nor of charity, have suffered.

Thus are Unitarians distributed over Great Britain, and found in every walk of life, exercising in all walks a portion of influence for their faith. If any one will look over for successive years, the Obituary Articles in the [London] Christian Reformer and note the great variety of characters and persons which are there the subjects of extended biography, or of brief affectionate commemoration, he will find it difficult to suppress the frequent interrogatory, 'How came this person to be a Unitarian?' And those who are thus commemorated are generally prominent and conspicuous individuals only. The multitude, and there is a multitude, of obscure and quiet and private persons and families who cherish our views are not found in the Monthly Obituaries. Even an obscure Unitarian too may accomplish a great work for his faith. A few years ago, in a town in England where there was no Unitarian Chapel, a humble man who cherished that pure Scriptural faith without an open profession of the name, received in his poverty, an annual grant from a charity fund, through the hands of the parish clergyman. Either by chance, or on inquiry, the religious views of this recipient of charity, became known to the Episcopal dispenser of it, and the charity was at once withheld. The injured man disclosed his grievance to a druggist in the town, and was thus led into a conversation with the trader upon his religious views, when it was found that the two heartily sympathised in the same faith. This visit and interview was followed up. The druggist had several Unitarian publications in his house, and there the former recipient of alms passed a portion of his Sabbaths in hearing them read. Others joined them on the Sabbath and thus was gradually disclosed the numbers who cherished the Unitarian faith in that town. More and new friends became interested in it, the sympathy of Unitarians throughout the kingdom was interested in it, and in that town there now stands a beautiful Unitarian Chapel, where regular Sabbath worship is offered by a large company of men and women, with a clergyman of their own faith. That town is Cheltenham, about a hundred miles from London, and a place of great public resort for its medicinal waters.

Thus are Unitarians distributed over the kingdom, and thus are they slowly and faithfully, and with great disadvantages fulfilling their work. They must be fed continually with new instructions and encouragements. It is for them that Mr. Madge publishes his views on the great religious controversy of the age, called Anglo-Catholicism, or Puseyism. In that controversy every person in England is concerned, even far more so than are we, for what the dominant Church there may decide to be necessary for salvation, she may take from under the protection of toleration; whatever she may appoint as essential to a place in heaven, she may exact security for, by an extortion on earth. So surely as the views which are so dear to the admirers of the new Oxford Theology, and these embrace a majority of the younger clergy, shall win power in social life and relations, so surely will every Dissenter of every name, and Unitarians most of all, be made to feel the weight of an unendurable tyranny. We have no fear, however of such a result.

Though for the reasons which we have stated we shall not enter at large into Mr. Madge's volume, or follow out its arguments, we must not dismiss it without a brief exhibition of its method and contents. The author designs to accompany a sufficiently distinct and full statement of High Church principles with a satisfactory exposure of their falsity and a statement of the contrary truths. He makes no parade of original learning, and quotes those authorities which are recognised by all as entitled to credit for historical accuracy. He connects the controversy with the time of the Reformation in the English Church, by a rapid review of three centuries, defines the distinction between High-Church and Low-Church, exhibits Archbishop Laud, as the true representative of Anglo-Catholicism, and presents the issue in a strong light.

The second Lecture presents in contrast the Apostolic and primitive idea and pattern of the Christian Church, and the hierarchical theory of orders in it.

The third Lecture exposes the figment of the Apostolic succession, exclusively in the Catholic Church.

The fourth Lecture contains an admirable vindication of the immutable distinction between Scripture and Tradition.

This, with the fifth Lecture on the sufficiency of Scripture, and the Right of Private Judgment, presents so forcibly and convincingly the sacred claims of conscience to its own rights, and the responsibility of their exercise, that we wish every *Puseyite* might be compelled for a penance to learn them by heart.

The connection of the Church of England with the State, is the subject of the sixth Lecture, and it contains a clear and sufficiently extended account of the conflict between Spiritual Despotism and Erastianism which has marked the whole history of the English Church.

The seventh Lecture presents what may be called the constitution of the simplest, the most effective and the most Scriptural form of a Christian Catholic Church, and the eighth Lecture contains a recapitulation of the whole.

The volume is perfectly suited to its design, of conveying in a brief and intelligible way all the information which people generally need on the subject which it discusses, and of putting in their mouths a satisfactory reply to all overweening pretensions.

In concluding our remarks upon this volume, which is designed for Englishmen, we may add that it will prove of almost equal value this side of the water. Judging, however, from the measure of observation within our range, we should suppose that Puseyism had culminated here and had begun to decline. The only diocese of the Episcopal communion in these States where it has ever really triumphed is New York, and there its strength lies in a clerical and a lay majority, the Bishop being its strong advocate. His brother of Pennsylvania, who was an equally strong advocate of it has ceased to be a Bishop. We believe that he is the only 'Successor of the Apostles' through the whole history of the Christian Church, throughout the world, who, ever having born that title, laid it down.

GENERAL TRIENNIAL CONVENTION OF THE EPISCOPAL CHURCH AT PHILADELPHIA.

We find in several of the secular papers accounts of the proceedings and discussion of the convention, and may present an abstract of them in a future number. It is evident from the proceedings thus far that 'the church' finds itself in a dilemma, and cannot easily sustain its present position and pretensions. It must either go forward in its Roman Catholic tendencies, or come back to consistent Protestant grounds. It can no longer pronounce the Romish Church to be corrupt, and not infallible, maintain that all dissenting denominations are 'without the pale of the covenanted mercies of God,' and declare itself to be *the only 'holy Catholic Church;'* it cannot longer do this without, we will not say exposing itself to the scorn and contempt, but we may say without exciting a smile on the face of Christendom at the loftiness of its pretensions, the inconsistency of its position, and the weakness and absurdity of the arguments by which it is attempted to sustain it.

HUMAN LIFE. Hope writes the poetry of the boy, but memory that of the man. Man looks forward with smiles, but backward with sighs. Such is the wise providence of God. The cup of life is sweetest at the brim, the flavor is impaired as we drink deeper, and the dregs are made bitter that we may not struggle when it is taken from our lips.

PLAGIARISM BY THE WHOLESALE.

One of the grossest instances of plagiarism which ever came under our notice, has been exposed in the Salem Gazette of October 4, by a correspondent, and by the Editor of the Daily Advertiser of this city. About a year and a half ago, the Rev. Dr. Brazer of Salem contributed to the Christian Examiner (Numbers 107 and 108) two papers of very great value containing the results of much laborious study, mingled with impressive reflections, upon Burial Modes and Rites. These articles have so strongly recommended themselves to a contributor to the [London] 'Monthly Review' for July 1844, that he concluded to print them as his own, without the slightest notice or hint of their Transatlantic origin. If the articles had been copied *verbatim et literatim*, without the alteration of the words or the sentiment of a single sentence, a charitable supposition would be, that no fraud was intended, but that there was an accidental omission of the usual quotation marks or 'credit.' But there are just enough of alterations to effect two things,—first, to injure the elaborate richness and beauty of diction and sentiment, which marked Dr. Brazer's articles,—and second, to prove intended deception, of the most deliberate and barefaced character. These literary frauds have greatly increased of late, or perhaps we should say, the facilities of multiplied intercourse between England and the United States, have led to their more frequent exposure. The North American Review, a year or more ago, brought to notice some instances of it, and our readers will remember how a popular volume by Rev. Mr. Muzzey of Cambridgeport, was less than two years ago appropriated in the same way in London. A few years since, 'The Life of the Savior,' by the late Rev. Dr. Ware, was *pirated* by a London Orthodox Sabbath School Association. All marks of the true origin and author of the book were obliterated. Four large editions of it were printed, and no doubt were widely contributing to the edification of British youth, when one of our brethren exposed the fraud, and the pious alarm thus excited, was truly affecting.

We extract, from the Salem Gazette, the paragraphs which prove the late piratical act of the London Monthly.

The following extracts will show the manner in which the Review has altered what it had stolen:

'Philosophize as wisely as we may, on the worthlessness of our mortal frames, when life is extinct, and their component parts have obeyed their natural affinities, and have gone to mingle with their kindred elements,—the argument is wholly unavailing. Let it be admitted in its full and literal force, it touches not the question at issue. This is one of feeling, sentiment, emotion; and cool ratiocination is out of place. The heart is the fitting advocate here, and its unprompted and untaught suggestions supersede all argument. Even a stranger's grave is not to us as the common earth; and the spot where the ashes of our departed friends repose is ever held in cherished consecration. We are not, and as a general fact, we cannot be, indifferent to the treatment of our own remains, even when they have mingled with the clod of the valley. The well known Oriental form of salutation,—'may you die among your kindred,'—has a deep significance to which the soul responds, not only because we desire that our final trial should be passed in the midst of friendly affection and sympathy, and that our fainting sight should rest last upon those we have loved best; but also because we would commend to their willing and pious care the poor remains of what was once most intimately a part of ourselves, and hope they will hold in hallowed remembrance the places where they lie.'—*Christian Examiner, Vol. 31, p. 139.*

'Philosophize as wisely as we may, on the worthlessness of our mortal frames, when life is extinct, and their component parts have gone to mingle with their kindred elements, the argument is wholly unavailing. The question is one of feeling, sentiment, emotion; cool reasoning is out of place. Here the heart is the fitting advocate, and its untaught suggestions rise far above all the notions of the head. Even a stranger's grave is not as the common earth; while the spot where the ashes of our departed friends repose is ever held in cherished consecration. Man is not indifferent to the treatment of his own remains, even when they have mingled with the clod of the valley It is the natural desire of all to rest among their kindred, undisturbed, but thought of, till time shall be no more. It is a constant longing, in most bosoms, not only that their final trial shall be passed in the midst of friendly affection and sympathy,—that their fainting sight shall last rest upon those they have loved most; but also that they may commend to a willing and a pious care the poor remains of what was once most intimately a part of themselves, trusting and hoping that the living will always hold in hallowed remembrance the places where they lie.' [*Monthly Review, Vol. 2, p. 299.*

'If we apply a similar calculation to all past ages since men have lived on the earth, we shall at once see that

'all who tread
The Globe, are but a handfull to the tribes
That slumber in its bosom.'

[*Christian Examiner.*

'If we apply a similar calculation to all past ages since man reigned upon the earth, it will at once be seen that

'all who tread
The Globe, are but a handfull to the tribes
That slumber in its bosom.'

[*Monthly Review.*

The very beautiful paragraph with which the articles are concluded, is greatly marred by the alterations made in it on the other side of the Atlantic:

'With what uses are rural grave fields fraught, especially when the native loveliness of the scene is revealed by the hand of taste.—They afford a retreat from the conflicting interests and false and frivolous shows of ordinary life. They are places where our violent and wicked strifes on political and religious topics may for a while be checked,—spots from which no man can return without being bettered. The Field of Graves is the scene to chasten that all absorbing lust of gain, which is eating, canker like, into the very heart of the people. Here it is, in a word, that all may go in silence and in peace, and amidst the propitious influences of earth and sky, and with all the suggestive tokens of the departed around them, to think of their proper aims, their ultimate responsibilities, and their highest destinies: to consider how solemn a thing it is to die, and to enter upon the unseen realities of an eternal state,—yea, to live and to have to think, act, and feel in a world like the present.' [*Monthly Review.*

'They are fraught with moral and religious uses, which no good man will willingly forego. They afford a retreat from the conflicting interests, and false and frivolous shows of ordinary life, where our violent and wicked strifes on religious and political subjects may, for a while, be checked; where that all-absorbing lust of gain, which is eating, canker-like, into the very heart of the people, may find a temporary sedative; and where, in a word, thoughtful persons may go, in silence and in peace, and amidst propitious influences of earth and sky, and with all the suggestive tokens of the departed around them, to think of their highest aims, and their ultimate responsibilities; and to consider how solemn a thing it is to live in a world like this, to die out of it, and to enter on the unseen realitiesof an eternal state. [*Christian Examiner.*

Such instances of plagiarism afford a curious commentary on the flippant reviews of American Literature which appear sometimes in the English periodicals; and it is very evident that if there is no one in England who reads an American book, there is occasionally one who steals an American Review. F.

[From the Christian Witness.]

HYPERCRITICISM.

The Christian Examiner for July has an article on this subject, which happily illustrates the tendency of what is called 'Liberal Christianity,' to suppress every thing in the Christian systems which is calculated to excite wonder or a belief in mystery, and to reduce all, as far as possible, to the laws of common experience. The writer seems to attach no importance to miracles, except as they illustrate and adorn the character of Jesus, and to regard the evidence of their existence as based upon nothing save the uprightness and purity of his moral character. 'If the miracles can be struck from the New Testament,' says the writer, 'without injuring the moral character of Jesus Christ, or mutilating the spiritual truth of his religion, we will consent that they shall go. For it seems to us that the only good reason for believing that a miracle has occurred, is that you cannot help it.'

We suppose it often happens that men believe things, because they 'cannot help it;' but the question arises, *Why* can they not help it? There are doubtless reasons which impel them to the belief which they cannot resist. The not being able to withhold the assent is not itself, as here stated, the 'reason' for believing that a miracle has occurred. That were taking the effect for the cause. What then were the causes which induced this inability to withhold assent? Doubtless those named by the writer should have a prominent place, namely, 'the artless and truthful manners of Christ; the strict morals, the lofty and holy truths he taught; the entire absence of machinery, and the nature and circumstances of the miracles themselves.' But to us, on what do they rest? Upon historical testimony. We believe the miracles, therefore, if we believe them at all, not for the 'reason' that we cannot help it, but because they are attested to us by credible historical evidence. The same historical testimony which tells us that Jesus was a pure and holy being, makes known the fact also that he wrought miracles. To say we believe he wrought miracles because he possessed artless and truthful manners, and then to affirm that the beauty of his character is confirmed to us by his miracles, is to reason in a circle, and to be left at the end of our journey at the point where we began it.

The same writer says—'Prior to experience, it seems that Hume's hypothesis, that if a miracle should occur, it ought not and could not be believed, or at any rate, by any but eye-witnesses, is a very natural supposition. Had no miracle ever occurred, there would be very little reason to think one possible, or provable.'—Hume's argument was that a miracle is something done contrary to the laws of nature; and as the operations of nature are uniform and unalterable, and human testimony is frequently false and always fallible, no human testimony can stand when set against the testimony of nature's laws. On this principle it would be impossible to believe a miracle at all. For the character of Jesus is as much above ordinary character, as the miracles he wrought were above the ordinary acts of men; and the testimony which failed to establish the miraculous act, would be insufficient to attest to us the reality of the superhuman character. The writer in the Examiner, therefore, in attempting to avoid what is marvellous, appears to have fallen into a kind of reasoning which is involved and absurd.

Who would suppose that these remarks related to an article the express design of which was to prove the credibility of the Christian miracles against a peculiar class of doubts? So ready and anxious appears the Editor of the Witness to find something to the discredit of Liberal Christianity, that he does not stop to enquire what the object of the writer is, but treats the Essay as if it designed or proposed to offer the *whole evidence* in favor of miracles upon the main question of their credibility or incredibility. If he will read it through, or with the honest purpose of following out the writer's argument, he will discover that it expressly addresses only those of a well known school, who imagine it possible to dissociate the moral and the miraculous portions of the Gospel, and to receive the one while they reject the other. The writer, if he be a Christian believer, can have no objection surely to the removal of their difficulties or the correction of their error.

It has ordinarily been understood that there are two departments of Christian Evidences, the External and the Internal. Miracles have an historical evidence, but they present also another evidence, and that the writer in the Examiner has endeavored to point out. As to the absurdity or unsatisfactoriness of his reasoning, that is open to discussion, but the Witness will not be considered a competent judge where it manifests so much unfairness and disposition to misrepresent and to draw wholesale injurious inferences in the very article in which it pronounces its verdict.

No sect has furnished more or better works upon Christian Evidences than the Unitarian. While Lardner's and Norton's great works survive, it will be idle to assert that Liberal Christianity has any disposition to question the only foundation upon which a Revelation from God can rest, i. e. upon miracles. But we trust that our unwillingness to place the inventions of men, the dogmas of Calvin, the Apostolic succession and other marvels (notwithstanding their mystery) upon a footing with the miracles, will not call into suspicion our glad recognition of the supernatural zeal which God has fixed to his revelation.

For the Register.

'OLD CLOTHES.'

The subscriber would gratefully acknowledge the receipt of a parcel, containing clothing for the poor, from some anonymous friend of the destitute. He will take this opportunity to say that while the season is now approaching when such benefactions will be needed, they are, to him, as welcome as they are rare.

Living in a remote part of the city, and being one of the few to whom the needy in that section can apply, the calls for charity are, at some seasons, more frequent than he is able to meet. Many children are kept from Sunday School for the want of suitable clothing. Many a parent, who might say with the steward in our Savior's parable, 'to beg I am ashamed,' might be clothed as in 'the garments of praise,' and be welcomed at the sanctuary's marriage feast, if more of the rich would kindly remember that Scripture injunction, 'He that hath two coats let him impart to him that hath none.'—And be not reserved in this matter of charity, my wealthy friend, by the fear that the coat you would give is not good enough, or has, perchance a hole in it. The moths will only make *more* if you let it be where it now is. Even the smallest closet of a poor man's home is a fitter wardrobe than your spacious attic, and the patient industry of that poor man's wife may give quite a comeliness to those vestments of which you think so meanly.

'Give alms, therefore, of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee.' You may have for an excuse that you did not know where to send your favors, and therefore, I will add,

J. T. SARGENT, Minister at Large,
Dover street, South end.

For the Register.

THE SPIRIT OF JESUS.

MY CHRISTIAN BRETHREN: I will not now speak of the influences that God may exert upon our souls, indepenently of any outward means whatever, but I wish to set forth this simple truth—that the greatest of all forces, which God employs to act upon the human soul from without, is the Spirit of Jesus Christ.

I say further, that I believe it to be the only force sufficient to raise men to the height of blessedness, which God has provided for his children.

What I understand by the Spirit of Jesus Christ is this, a fatherly love of all men, which is supremely and affectionately bent upon saving all men from sin—which accordingly brings into that service all that one is by capacity or by acquisition, and is willing to lay down one's life for that purpose.

There are thousands and thousands of our fellow men dying unblest with this Spirit of Jesus Christ, never having met with an instance of it in their lives—it never having been brought to them by word of mouth or in any other intelligible way.

O, that our Father would reveal to us the inconceivable privations of those who have never known the Spirit of Jesus Christ, and the infinite glory of making it known to all men, and I am sure that we should not be backward in spreading it in every possible way.

What an inconceivable amount of good would be effected in the world if all who have joined the Church of Christ, had his Spirit in their hearts. If they had, they would not only attend public worship, which is one of the least of our religious duties, but they would feel constrained by their love of men to go forth and show the *Father* to as many of their brethren as they could, feeling that so far as they were actuated by a Christian Spirit, they were God's choicest and most effectual, yea and the *only kind* of instruments which he employs to convert the world to righteousness. Even one or two such spirits, like Dr. Tuckerman, and some others whom we all know, moving abroad among the haunts of degradation, might work wonders in making this world a family of united and happy brethren.

Why then should we sit idle when, at this very moment, sin is at work in places seldom or never visited by God's chosen instrument of salvation and righteousness—a Christian Spirit! I know such a place now, where a man is building, as fast as he can drive the work along, some houses to be used for immoral purposes—houses expressly intended to increase the amount of sin in the world. Now I ask whether members of the Church of Christ, who are God's ordained instruments for the prevention and cure of sin, should do nothing with a view directly to check such an evil? My brethren, let us first get this Spirit of Jesus Christ, and then I am sure we shall know how and where to use it.

Your brother, W. C. B.

For the Register.

MESSRS. EDITORS,—Subjoined are extracts from a letter which I have just received from Rev. J. P. Moore, of Washington City. This gentleman was until recently a minister of the Methodist Protestant denomination, and had in part the charge of one of the Churches of that respectable connexion in Washington. In the course of the last winter he was induced to examine the grounds of his faith in the doctrines of Orthodoxy, and became in consequence convinced of the truth of Unitarian opinions. During the months of August and September, when our Church in that city would otherwise have been closed, Mr. Moore was requested to conduct religious services there, and kindly gave his gratuitous aid. The congregation have been, as I learn from some of their number, much interested in his preaching; and though his services have now ceased, the pulpit being for the present supplied by our friend Mr. Hale, the effect of Mr. Moore's efforts cannot be otherwise than important to our cause. While I think Mr. M. has adopted the right course in withdrawing from the ministry of the Methodist Protestant Church, I have yet seen such proofs of the liberality of feeling in that connexion, that I consider it doubtful whether any attempt to dismiss him on account of his avowal of Unitarian opinions, would have succeeded. That denomination, which is numerous in Maryland and the adjoining States, has avowed the principle, that the Scriptures are the only sufficient rule of faith and practice.

I cannot but take this opportunity to urge upon our denomination through your columns, the importance of Washington as a missionary station. In my opinion, very few if any, present equal claims. The Unitarian Society is neither numerous nor wealthy; but of the strangers who crowd the city during the winter, including many from sections where our sentiments are unknown, a portion always find their way to our Church; and if its pulpit is adequately supplied, most important results may be anticipated. I am not aware that the Society has recently made any formal application for aid from the North. They remember gratefully the contributions from this section several years ago, to assist in paying for their house of worship. Should it appear that further assistance is needed, the friends of the cause may be assured that it can scarcely anywhere be more usefully bestowed. S. C. E.

EXTRACTS FROM MR. MOORE'S LETTER.

"I have been waiting the arrival of Rev. Mr. Hale, or I would have answered your kind letter immediately after receiving it. The Society is firm in the faith, and have kept together nobly. I believe the prospects of Unitarian Christianity are brightening. In ——, for example, Rev. Mr. —— the Pastor of the Methodist Protestant Church, has come out against the erroneous doctrine of the Trinity; several in his congregation have entered into his views. Some persons are of opinion that he will be called to account on a charge of heresy, at the ensuing annual conference. To save them the trouble in my case, I requested my name to be stricken from their rolls some time past, being as I acknowledged entirely too Unitarian for their further service. I believe that Mr. —— is not the only Unitarian minister in the M. P. Church,—that is, so far as the unity of God is concerned. I have made but few converts as yet, (on the doctrines of natural depravity, the vicarious atonement, &c.,) to the true faith, as taught by Unitarians, but hope to do so soon."

"The Orthodox party in the M. P. Church are bitterly opposed to me. Some of them carry their prejudices so far, as to show it in their deportment. The Presbyterians however are still stronger in their prejudices; but all this of course I anticipated."

"May the Lord ever be your portion, blessing you with health and grace, and at last may we meet at the right hand of our approving Judge.

I am most sincerely yours,
J. P. MOORE."

NEW PUBLICATIONS.

An Address delivered before the Society of the Alumni of Harvard University, on their Anniversary Aug. 27, 1844. By Daniel Appleton White, Cambridge: published by John Owen: 1844.

This Address will be read with interest by every son of Harvard. It has the eloquence of truth, of noble sentiments, of just and wise observation. It is the product of a mind matured by age and a large experience, and of a heart that still retains all the ardor and enthusiasm, all the pure and generous and warm affections of youth. The general subject of the Address is the pleasures that would accrue to themselves, and the advantages that accrue to the University from the Association of the Alumni; in unfolding these, the duties of the Alumni to their *Alma Mater* are clearly and strongly set forth, and some general and just observations made on the subject of Collegiate discipline and instruction.

We give the following extract from this portion of the discourse, in addition to one on our first page.

'Both in the means of preventing vice and disorder among collegians, and in the motives inciting them to virtuous and manly conduct, the present times afford us power far beyond the past, if we will but practise a little of the martyr spirit of the past in exerting the power. The object demands much of this blessed spirit. The prevention of evil saves us not only from the painful task of applying its remedy, but from all the sad consequences of evil.

In the biography of the celebrated Archbishop Whitgift, we are told, that, while he was master of Trinity College, Cambridge, 'he usually dined and supped in the common hall, as well to have a watchful eye over the scholars, and to keep them in a mannerly obedience, as by his example to teach them to be contented with a scholarlike college diet.' Governor Winthrop tells us, in his Journal, that 'the magistrates and elders who were present at the first Commencement here, in 1642, dined at the College with the scholars' ordinary commons; which was done,' he adds, 'of purpose for the students' encouragement, and it gave good content to all.'

Had the considerate care and self-denying virtue indicated by Whitgift and Winthrop, the spirit of which never wants scope for action, always been in exercise here, with the power of sobriety which the moral discoveries of our day have supplied, the history of the University would have contained fewer dark pages, and its catalogue fewer blighted names. But this saving power was unknown, and the martyr spirit died away.

The 'magistrates and elders' who attended Commencements, instead of the persuasive example of the first visitors, brought with them their contagious habits of festive indulgence. They had not learned how to refrain from a luxurious enjoyment of what they had forbidden to the students, though doubtless painfully conscious of the inconsistency. Hence, having passed laws prohibiting the 'use of any distilled spirits, or of any such mixed liquors as punch or flip,' as being the undoubted source of 'most of the disorders in college,'—'Discipline,' as a lamented historian of the University observes, 'took an opportunity to relax its brow;' and laws were changed, expressly to permit the students, 'in a sober manner, to entertain one another and strangers with punch.' Punch and alcohol, on Commencement occasions especially, had their full triumph; riotous disorder reared its frightful head, and the President and Fellows, to elude the monster, thought it necessary, at one period, to keep the time of Commencement a secret from the punch-loving world.

Those were times of ignorance, which God winked at; we live in times of knowledge. The great moral discovery of total abstinence from intoxicating drinks has let in a flood of light on this subject, and produced a power of miraculous effect, mighty as simple,—a power to raise virtue from the grave of intemperance, and to save her from ever descending thither; a power, too, to crush the demon of disorder, with all his imps, in their very cradle.

Nowhere is this beneficent power more welcome than in the haunts of the Muses, who love the peace and harmony it diffuses around them; nowhere is its presence more blessed than among scholars,—noble-hearted, high spirited young scholars,—whose inexperience needs its protection, and whose warm blood bears not with impunity any degree of stimulated excitement. One degree leads to another, and Habit, as described by Dr. Johnson, in his beautiful Vision of the Hermit of Teneriffe, appearing only to attend those whom she leads, is continually doubling her chains upon them, which at first are so slender and so silently fastened, as not to be readily perceived. Each link grows tighter, as it is longer worn; and when by continual additions they become so heavy as to be felt, they are very frequently too strong to be broken.

Who of us can look back upon his classmates, without a most melancholy recollection of brilliant talents, generous affections, and fond hopes, all blasted by the scorching rays of alcoholic excitement! There now rises before me the image of a once loved classmate, the only son of his mother, the darling child of his father, a venerated clergyman, whose heart swelled with grateful joy at his son's early promise of excellence, but whose gray hairs were brought down in sorrow to the grave. And no near relative remains on earth, to check the freedom of these allusions, or to forbid the tribute which my heart would pay to the memory of one, whose life was as full of instruction to others as of unhappiness to himself.

When this son of bright promise appeared among us, his pleasantry and social qualities attracted notice and regard, while his courteous manners and superior gifts of elocution gave him consequence with his associates. But his judgment was immature, and failed him most sadly. He it was who broached the idea of *high-go* as being requisite to give us a rank among the classes in college; and he prevailed upon his classmates, generally, to assemble at his room, on a winter's evening, to manufacture the noble article, bringing with them the necessary tools, in the shape of black bottles, well filled. The morning's dawn disclosed the glorious result in broken windows, broken bottles, and—broken character!

The charm of a spotless academic reputation was gone from the class. The hero of the scene—but not alone—persisted in his maddening course to its fatal close, in mid-age, followed by tears, not curses,—this being his one great fault, for which he paid so dear. Naturally of a noble and generous disposition, and inheriting a liberal patrimony, he made what atonement he could to his *Alma Mater*, and by his last will enrolled himself among her distinguished benefactors. Peace to his memory! Honored be his virtues, which were all his own. His errors and miseries, and the agonies of hearts most dear to him, might have been avoided, had but that benign power, now by the good providence of God made known to us and placed in our hands, been present to protect him in his youthful career. His is but one of a thousand heart-rending tales.

Who, upon these classic grounds, with such facts before him, would not be tempted to exclaim, in the magnanimous apostolic spirit, If wine make my brother to offend, I will drink no wine while the world standeth, lest I make my brother to offend!

Over the great gate of the University of Padua, we are told is this inscription: *Sic ingredere ut teipso quotidie doctior; sic egredere ut indies patriæ Christianæque republicæ utilior evadas.* An

here. But we would accompany it by another, from the great moral poet of Rome, as a like monition of duty to all whose example may be brought to bear upon the manners or the principles of the scholar: *Maxima debetur puero reverentia.* The spirit of both inscriptions admirably accords with the great design of all academic education, and also with the sound axiom of an eminent English professor, that *the teacher exists for the pupil, not the pupil for the teacher.*'

OBITUARIES.

MRS. LYDIA BOWMAN.

Died, in Canton, October 2d. 1844, Mrs. LYDIA BOWMAN,* wife of Rev. Benjamin Huntoon, in the Thirtyninth year of her age.

The following extract from a sermon preached the Sunday after her interment, instead of a more extended obituary notice, is furnished for the Christian Register.

'To those of you who knew her, no eulogy is necessary to proclaim her worth. She was held I am confident in high esteem and respect by all who shared her acquaintance and enjoyed her friendship. The openness of her disposition, the frankness of her heart, the ingenuousness of her soul, admitted of no concealment. She ever spake and acted from the full, fearless, and generous impulses of her nature; without disguise, and without hypocrisy. The vigor of her understanding was only equalled by the strength and ardor of her affections; the vivacity of her spirits by the warmth of her heart.

It required no long course of years to learn and appreciate her excellencies. Her mild beaming eye, animated countenance, and guileless tongue, revealed at once, the radiance of a heart ever glowing with emotions of benevolence and humanity. Her numerous deeds of kindness and charity were the spontaneous fruits of the rich and fertile soil of her affections; yet her benefactions were bestowed with caution and discrimination, and with a wise forecast and a well principled regard to the permanent good of the recipient. Worthless, idle, vagrant beggary received no countenance from her liberality, beyond the present relief of hunger, or the sufferings of nakedness. The virtuous and unfortunate sons and daughters of poverty and suffering found in her a warm-hearted, sympathising, generous friend and adviser. To these her hand and her heart were ever open, and many there are whose memories will hold her in lasting affection and gratitude, for her judicious counsels, as well as for her liberal charities. The strength of her affections, the ardor of her attachments, and the disinterestedness of her friendships, could be fully known and appreciated only in the bosom of her family, and the narrow circle of familiar acquaintances. There they glowed in all their native lustre, devotion, and self-sacrifice; diffusing a genial influence, a cheering spirit, and enlivening trust over all the 'lights and shadows' of domestic life. As a wife, a mother, a daughter, and a sister, she was endeared by the strongest ties of conjugal love, maternal devotion, filial piety, and untiring affection. Her strong, practical, common sense, her quick perception of the right, the true, the best; and her conscientious adherence to her convictions of duty, made her a wise counsellor, a safe adviser, and a most efficient friend and helper in all the cares of 'life and love.'

Her mind, originally of a high order, was well disciplined by a thorough, practical, business-like training, which eminently qualified her for the duties of the responsible station she was called to fill, and gave her a higher elevation, a more extensive usefulness, a more enviable respectability, than many of the fashionable and superficial embellishments of modern Female Education. Her reading was extensive. She was well versed in the polite literature of the day, as well as the standard works of former ages. Her judgment of books, both as to ability and usefulness, was just and discriminating, and she had the rare talent of seizing almost at a glance, the prominent excellencies and defects of the author whose pages she was perusing.

In her religious opinions on the great fundamental doctrines of the Bible, she was a decided Unitarian. She was well acquainted with the most able and approved writers in the Theological Controversies of our times. But the great, practical, common duties and doctrines of Christianity engrossed her interest, and captivated her heart. She held with an unhesitating trust to the divine origin and authority of the Bible. And she revered its sacred disclosures as the Word of God, and a safe and all-sufficient rule of faith and practice. Religion with her was an internal principle, regulating the desires of the heart, and controlling the outward conduct by its living inspirations of duty and holiness; not a form, but a power; not a profession, but a practice; not a pretension but a reality;—and her faith sustained her through a long and tedious sickness, and enabled her in the near approach of death and eternity, to rely confidently and joyfully on the mercy of God, revealed by Jesus Christ, for a blessed immortality.

* Mrs. H. was the daughter of Mr. Edmund Baker, great grand daughter of the Rev. Jonathan Bowman of Dorchester, and a lineal descendant of the Rev. Mr. Hancock of Lexington, usually designated Bishop Hancock.

WM. CHASE McCULLOCH.

In the spring time of life, when all around is joy and gladness, when life is buoyant with hope and expectation, how hard it is for one, in circumstances and with a disposition to enjoy its pleasures, to lie down to die; to waste away day by day, week by week, year by year—racked with acute pain, shut out from the bright sunshine of youth, hard indeed it is to live on without a murmur and to say, 'God's will be done,' 'Let him do as seemeth to him good.'

Wm. Chase McCulloch second son of Adam and Hannah McCulloch having been confined to the house four years with a distressing sickness, on the 23d. of August calmly resigned his spirit to God who gave it in the full faith of a glorious and happy immortality.

Having had the privilege of being his Sunday school teacher for sometime, I visited him occasionally during his sickness; and although at times suffering from severe pain, still there was the same sweet smile and quiet resignation, well becoming one of maturer years. Surrounded as he was with everything to make life desirable, and with a disposition to enjoy its pleasures how beautiful to witness the self-denial, the confiding trust, the quiet yielding to the will of his heavenly father.

In the spring of 1843, by his request he was received into the Unitarian church of which his parents were members. A few days before his decease he called his brothers and sisters around him, to give them his counsel and bid them farewell,—beseeching them to be regardful of their spiritual welfare; he also left the same dying request in regard to a brother living in one of the Western States. About this time his pastor called to pay him his last visit, and while engaged in prayer with him, although in a very weak a low state, scarcely able to speak above a whisper,—so full was he of faith, hope and joy in God, his Heavenly Father, that twice he loudly uttered exclamations of thankfulness and praise. The clergyman said he felt in the presence of a purer spirit than that of earth. He took a deep interest in the Sunday School, and sent kind and admonitory messages to its members.

He was not only reconciled but even happy in the prospect of death, and in this state of mind on the morning of the 23d. of August, in the 22nd. year of his age did his peaceful spirit—

'Expand its wings and mount into the upper sky,
Passed the sun and gained his Father's house;
Now drinks with angels from the fount of bliss.'

Sweet spirit, rest;
Life's heavy load, lay down;
Thy home is now among the blest
And thy reward, the crown—

B*****.

MRS. ANNA REED.

Died, in Warwick, Sept. 30th, Mrs. ANNA REED, relict of the late Rev. Samuel Reed, of that place, aged 88.

Our worthy friend, who has come to the grave in a ripe old age, shared the affections and respect of the people, to whom she bore for many years the intimate relation of the Pastor's wife, and, after that relation was dissolved by the death of her lamented husband, she continued to receive many expressions of their friendly regards. With advancing age and increasing infirmities, her love of retirement gained upon her, and, for several years, she saw very little of the world, having the resources of her enjoyment within herself. It was not in accordance with her disposition to make any display of her religion. She aimed to cherish a true Christian faith, and that faith she had to herself before God. She sought to have her life and conversation according to the Gospel.—When nature gave evident signs of sinking under a weight of years, and she saw her departure nigh, she was not alarmed, but surveyed the prospect before her with a Christian hope, peace, and joy. She saw in her long life failings and errors, and there is no life without its spots, but her reliance was on the mercy of God, through a crucified Redeemer. She has laid aside her frail dying body, like an old, worn out garment, that her liberated spirit might be enrobed in the vesture of immortality. S.

MRS. ELIZABETH FARLEY DUSTIN.

Died, in Amesbury, of consumption, on the 25th ult. Mrs. ELIZABETH FARLEY DUSTIN, wife of Mr. Obadiah Dustin, of Windham, N. H., and daughter of Rev. Stephen Farley, of Amesbury, aged 24.

An interesting and accomplished young woman, as extensively esteemed and beloved as she was known; useful and lovely in life, resigned and subdued in sickness, calm and trustful in death. **Married on the 27th of April,** and, in less than four months, exchanged the bridal robe for the sepulchral shroud! 'How has the gold become dim!' How soon have loveliness and promise been exchanged for disappointment and corruption! But, does human life consist in the abundance of days which one numbers? Is there not a life that is hid with Christ in God?

CHINA. We are unable to judge of the truth of the statements of an English writer in the following extract about the population of China. We quote them because they are of great importance if well-founded. Our minister to China will presently give us the results of his observations and enquiry on these points.

The English writer says:—

'It is calculated that the Chinese empire contains at least half as much wealth and industry as the remainder of the globe. The great body of the people are much wealthier and more advanced in knowledge than the inhabitants of any other Asiatic country, and the advantages which their soil and climate give them in the production of valuable articles of export, and the effective demand which their wealth and taste for luxury create for the products of other countries are such as to render them capable of becoming better customers than the same number of people in the far larger half of Europe and America.' There's a hint for our enterprising Yaakee merchants.

PREVENTION OF PAUPERISM. This valuable Society is silently effecting much good. The following are some of the statistics of the past year.

The number of persons who have applied is 1416; of whom 1316 were foreigners, 177 were Americans; 71 under the age of 15. 798 have obtained places; of whom 743 were foreigners, 55 Americans; 510 have left the city. During the year the number who have obtained places is 2658; of whom 2290 were foreigners; 358 Americans; 113 under the age of 15. 1376 obtained places out of the city.

At the late annual meeting the officers were elected for the ensuing year.

President—SAMUEL DORR.
Vice Presidents—Artemas Simonds, Moses Grant, Henry M. Holbrook, Jabez C. Howe.
Treasurer—Isaac Means.
Secretary—William Howe.
Managers—Samuel Johnson, Thomas Tarbell, Frederic T. Gray, Charles F. Barnard, Robert C. Waterston, Francis D. Stedman.
Agents at the office—William Bascom, Frederic R. Woodward.

INCREASE OF PROPERTY IN BOSTON. The Transcript of this city has the following paragraph on this subject.

In this city, an increase of $7,000,000 in assessment value of property has been made this year, and the rate of taxation is, of course, less, being $6 on a thousand, instead of $620.

The United States Gazette of Philadelphia quotes this paragraph with remarks, in which, after admitting that there may have been a great increase of property in Boston, he says;—'but then the assessment estimate does not always determine the exact increase.'

He then proceeds:—

'Boston, however, has undoubtedly prospered greatly within a year or two. She is not oppressed with State taxes, like Philadelphia, and the odium of State insolvency; and she is free from all cliqueism, the bane of a struggling community. Massachusetts, too, is one great Boston—there is no jealousy of city prosperity.'

This, certainly is honorable to both parties,—to town and country. Long may it be true.

ACCIDENT. On Tuesday, a son of Mr. Dolon, of South Salem met with a sad accident, which has since caused its death. The child was left in the house for a few minutes, while the mother went into the yard; during her absence the child procured a paper of matches, and in playing with them set its clothes on fire, and was so badly burned that it died in great agony on Thursday morning.

STATISTICS OF THE UNITED STATES.

"OUR TRADE WITH ENGLAND."

Under this head the N. York Journal of Commerce publishes the following table with editorial remarks thereon.

The very great efforts of some papers to depreciate our trade with England,—especially our exports—has induced us to examine the subject a little in detail, taking for our guide the latest Commercial Statement issued by the Treasury Department at Washington, and which has but recently made its appearance. Owing to a change in the termination of the commercial year, this volume embraces a period of only nine months, ending 30th of June 1843. The total value of our exports during that period, was $77,793,783

Of which to Great Britain and dependencies, 45,428,811

To the rest of the world, $32,364,972
More to Great Britain and colonies than to rest of world, $13,063,839

The principal articles of export to Great Britain and dependencies during said nine months, were as follows:

	G. B. and Ireland.	Dependencies
Cotton,	$36, 781,117	19,863
Manufactured do.,	14,877	148,492
Tobacco,	1, 262,616	202,042
Manufactured do.,	33,926	151,092
Bread stuffs,	88,250	2,707,438
Rice,	149,026	128,318
Sp. & wh. oil & candles,	252,154	49,142
Whalebone,	48,907	None
Lumber,	39,826	260,700
Naval Stores,	371,526	21,922
Pot and pearl ash,	26,557	3,801
Skins and furs,	313,236	471
Beef, tallow, hides and cattle,	381,769	212,009
Pork, hams, lard and hogs,	305,293	451,776
Butter and cheese,	207,390	158,579
Horses, mules and sheep,	200	178,120
Tallow, candles and soap,	298	85,956
Leather, boots and shoes,	1,884	56,503
Lead,	70,045	19,775
	40,348,897	4,856,019
	4,856,019	
	45,204,916	
Other articles,	223,895	
Total, as above,	$45,428,811	

It will be noticed that our exports of provisions to Great Britain and Ireland, amounted in the nine months embraced in the above schedule, to $894,-452. This is a new branch of trade, and results from a relaxation of the restrictive system on the part of Great Britian; in other words, an approximation towards free trade, as contended for by the British Anti-Corn Law League. The exports of the same articles to Great Britain and Ireland during the *year* ending 30th Sept. 1840, amounted to only $31,713.

Lead is also a new item. In 1840, the value of Am. lead exported to Great Britain and Ireland was only $8,830; in the nine months ending June 30, 1843, $70,045. Formerly we imported lead from Great Britain.

The annexed table will show who takes our agricultural produce. England and its dependencies,—that same England which "will buy nothing of us,"—takes more than two thirds of it. This table embraces ALL our agricultural exports:

	England and Dependencies.	All other Countries
Beef, tallow, hides and cattle,	$593,778	$499,171
Pork, hams, lard and hogs,	757,069	1,362,951
Butter and cheese,	365,969	142,999
Bread stuffs,	2,795,708	2,453,892
Cotton,	36,800,980	12,318,826
Tobacco,	1,464,658	3,186,321
Rice,	277,344	1,348,382
Horses, mules and sheep,	178,320	63,437
Apples,	20,419	12,406
Potatoes,	10,721	37,036
Flax seed,	49,260	146
Hops,	10,291	113,454
Sugar,	113	3,322
Indigo,	198	none.
Agric. prod to England and Dependencies,	$43,324,828	$21,542,283
To rest of the world,	21,542,283	
More to Eng. than rest of the world,	$21,782,545	

Even deducting cotton and tobacco, the exports to England and its dependencies equal those to all the rest of the world within a million dollars. Of bread stuffs she takes more than all the rest of the world; of provisions, nearly as much. Where then is the justice of this everlasting war,—commercial war, of course, we mean,—which some individuals are waging against England? We hear no complaint that France will not buy of us,—yet France, including her dependencies, received, during the nine months embraced in the above tables, but $11,-934,066 of our commodities, or but little more tean a quarter what England received. The account stands thus:

	France.	England.
Domestic exports to	$11,931,066	$45,428,811
Imports from	7,836,137	28,978,582
Excess of dom. exports	$4,097.929	$16,450,229

Not only are the exports to Great Britain and her dependencies immensely greater than to France and her dependencies, but they are greater in proportion to the imports.

Besides our domestic exports, we also exported to England and dependencies during the above period, foreign goods to the value of $1,473,024, and to France and dependencies $538,387.

Again we hear no complaint that Spain will not buy of us; yet our domestic exports to Spain and her dependencies during the nine months embraced in the above tables, were only $3,483,898, (foreign exports $469,796,) while our imports were $6,980,504. Consequently the imports were more than double the domestic exports, and $3,014,102 above the sum of both the domestic and foreign exports.

GRADUATES IN 1844. The New York Express gives the following as the number of graduates from the different Colleges in the country this year. It will be a valuable table for reference:—1 Yale College, Ct., 104; 2 Union College, N. Y., 81; 3 Princeton College, N. J., 60; 4 Dartmouth College, N. H., 59; 5 Harvard University, Ms., 54; 6 University of New York, 39; 7 Williams College, Ms., 33; 8 Columbia College, N. Y., 32; 9 Brown University, R. I., 26; 10 University of Vermont, 24; 11 Rutgers College, N. J., 24; 12 Amherst College, Ms., 23; 13 University of Penn., 20, 14 Hamilton College, N. Y., 19; 15 Wesl'n University, Ct., 17; 16 Dickinson College, Pa., 17; 17 Middlebury College, Vt. 16; 18 Trinity College, Ct., 12; 19 Del. College, Del., 12; 20 W. Reserve College, Ohio, 11; 21 Transylvania University, 11; 22 Geneva College, N. Y., 10; 23 Georgetown College, D. C., 9; 24 Marietta College, Ohio, 5; Total 719.

INTERESTING COIN. Saturday last there was brought into the Farmer's Bank a cent stamped with the head of Washington, bearing date 1782, and inscribed on the same side with the head are the words, "Washington and Independence;" on the other are the words. "United States of America," "One cent." This is one of the coins which were issued from the U. S. Mint without the knowledge of Washington. When he learned the fact however, he was indignant at it, so contrary was it to his pure republican taste and sentiments, and directed that all the issue so stamped be called in and re-coined. [Richmond Compiler.

INTERESTING. Dr. Lambert states that three-fifths of the sustenance we swallow, passes through the skin. According to this, one's complexion is, in a measure, under his own control, for what passes through the cuticle must certainly affect its condition and color. This subject is worthy of much consideration. The learned lecturer also states that those who perform on wind instruments discharge their superfluous contents by blowing, and persons of that profession and glass blowers, require much more food than individuals of other habits.

[New Haven Palladium.

RHODE ISLAND ASYLUM FOR THE INSANE. The amount required to be subscribed, in order to secure the generous donations of Mr. Brown and Mr. Butler, have been obtained.

THE MORMONS. The last accounts from Warsaw state that Governor Ford has issued writs, returnable at Nauvoo, for the apprehension of the whole guard that was placed over the Smiths, and that the greatest alarm existed in the town persons flying hourly.

THE FIRM OF JAMES READ & Co. The assignee in bankruptcy of the estate of this late firm having completed the liquidation of said estate, has notified the creditors that he shall this day pay a final dividend. The amount which this firm owed at the time of its failure in the spring of 1842, was about $850,000. The sales and collections by Mr. Morey, the assignee have produced nearly $800,000, by which he is enabled to pay the debts proved, within an amount somewhat over $50,000. Such a result as this has rarely happened in the settlement of a bankrupt estate. Both partners received, sometime since, a full and honorable discharge, and we now learn that the active partner, Mr. James Read, has added to what has been realized from the assets of the concern a sum exceeding FIFTY THOUSAND DOLLARS, being the earnings of a prosperous commisston business during the past two and a half years, by means whereof every creditor of said firm will receive a hundred cents on a dollar to the amount of his debt, as proved by him against said estate, and allowed by the court.

When we consider the great amount of the debts of said firm, and of the cash realised from the assets, being nearly $800,000, and also the large sum now voluntarily furnished by Mr. Read, being the whole of his subsequent earnings, acquired, too, by intense application to business; and when also, we consider the extraordinary succes of his efforts in accumulating so large a sum since the date of his misfortunes and his willigness now, a second time, to dispossess himself of property, for so honorable a purpose, we must pronounce this a case almost without a parallel in the history of this, or any other mercantile community. [Boston Courier.

OLD COLONY RAILROAD. We learn that the location of the road has finally been made from Plymouth to Boston line, and the contracts for grading it will probably be made in the course of ten days. Ample accommodations have been secured for depot and other buildings in this town, on the easterly side of the road leading to Kingston, opposite Wood's lane. The tract purchased contains five or six acres, having a good front on the street, and extending back to the shore. General satisfaction is expressed in the location of the depot, and the landholders on the line of the road generally have shown themselves friendly to the enterprise, by giving the corporation the right of way at reasonable prices. The work will now be prosecuted with vigor, and we look forward to its completion with deep interest. Although some impatience has been felt at the delay in commencing the work, yet we believe that all will be satisfied, that the interest of the stockholders and of the public, has been well consulted in a thorough examination of the different routes and a constant endeavor to accommodate and conciliate the various conflicting interests. [Plymouth Memorial.

"THE WHITE HOUSE" IN 1784. A Mr. Wansey, whose published notes of a tour in this country in 1784 have recently been the subject of notice in the American papers, gives the following description of a breakfast at the White House. Will the breakfasts there in these days bear a comparison with this?

"Mrs. Washington herself made tea and coffee for us. On the table were two small plates of sliced tongue, dry toast, bread and butter, but no broiled fish, as is the general custom. Miss Custis, her granddaughter, a very pleasing young lady of about sixteen, sat next to her, and her brother, George Washington Custis, about two years older than herself. There was but little appearance of form; no livery. A silver urn for hot water was the only expensive thing on the table. Mrs. W. appears something older than the President, although born in the same year, short in stature, rather robust, very plain in her dress, wearing a very plain cap, with her grey hair closely turned up under it."

PRIVATE MAIL CASE. Judge Randall, of the U. S. District Court of Pennsylvania on Monday delivered his opinion in the case of Mr. J. W. Hale, against whom a verdict was rendered a short time since for forty penalties of $50 each, for carrying letters out of the regular mail on a post route, for profit. Judge Randall decided that Mr. Hale was liable for the penalties under the act of Congress, and ordered judgment to be entered against him and in favor of the United States, for the sum of $2000.—The case will be taken up to the Supreme Court of the United States for revision, as there seems to be a difference of opinion among the District Judges of Massachusetts, Pennsylvania and Maryland, as to the application of the Post Office laws to the Private Mail Companies.

VIOLATIONS OF THE LICENSE LAW. At the late session of the court of common pleas, at Dedham, twenty-one complaints were entered against George Penniman, late landlord of the Railway House, Milton, for alleged violations of the law concerning the sale of spirituous liquors, nineteen of which were quashed on account of technical omissions and inaccuracies, and upon the other two complaints he was found guilty.

Minot Thayer, the keeper of the public house at Milton Mills, was arraigned to answer to twenty-six complaints for violations of the license law, nineteen of which were sustained, and upon the remaining seven cases he was acquitted.

In several of these cases the defence rested on the fact that the defendant had sold cakes to his customers, for which they paid him *six cents*, and the liquor was *given them*. Judge Ward instructed the jury that if they were of the opinion, from the evidence, that the money paid was in part for the cakes, and in part for the liquor, it was a sale of the liquor, and the defendant must be convicted. On this point the jury were unable to agree. [Quincy Patriot.

MILLERISM. The Meredith Bridge, N. H., Gazette gives several instances of respectable men, who have made complete arrangements for the coming of the bridegroom, and who expect to hear the midnight cry on the 22d. October:—

"Mr. Morgan, of Meredith, *professes* to be full in the faith. He is a worthy farmer, and many amusing incidents are related of him, exhibiting the struggle which is going on in his mind between duty and interest. It is said of him that he reckons *interest* on his money with the same exactness he ever did; and that he holds it to be his *duty* to dispose of all his property, which he offers at *sharper's* prices. It is said that up to this time his crops, except grain, are unharvested; but he does not allow his brethren to feed upon them, and it is not unlikely that he will take them in by and by, for fear they should be injured, if not by *fire*, by *frost* and *freezes*. One thing, though, ought to be mentioned; and it will no doubt furnish Mr. Morgan great consolation hereafter, and stand as a perpetual memento of his *sincerity*—he has given a poor townsman a cow! If he does not *go up*, though, some say he is to have the cow back in the spring! If so, he will lose the advantage of this argument."

NAVAL STATION AT THE WEST. The naval commission, consisting of Captain Rousseau, Commander Adams, and Lieutenant Johnson, have just secured the titles for the site of the Navy Yard at Memphis, Tenn., and the titles have been forwarded for the approval of the government. The whole cost of the site was $20,000 the city of Memphis literally contributed its interest in the commons in front of the city. The commissioners have devised a plan for the works, and should the whole be completed according to the plan, the effect from the river will be very fine. [St. Louis Republican.

FORGERY. Sheriff Wright, of this town, arrested on the night of the 30th ult., Joseph R. Collis of Palmer, for forging his father's name to a note on which he obtained $500 a short time since, at the Northampton bank. [Northampton Courier.

FIRE IN MANCHESTER. On Monday evening a fire broke out in the building occupied and owned by Messrs. Charles Bailey & Co., and used as a steam sawing and planing machine, which, with its contents, was nearly destroyed. Another building, owned by the same firm, near by, was saved by the prompt exertions of the firemen and citizens, and by the same efficient agency, an extensive conflagation was prevented. [Salem Adv.

☞ BOSTON LYCEUM. The Course of Lectures before this Institution will commence at the ODEON, on THURSDAY, Oct 17th, 1844.

The following gentlemen have consented to deliver Lectures during the season:

Hon D. D. Barnard, Albany, N. Y.
Hon William B. Reed, Philadelphia, Pa.
Rev Dr Alex. H. Vinton, Boston.
Hon Robert Rantoul, Jr. "
Rev John O. Chowles, " two Lectures.
Thomas G. Cary, Esq. "
Edwin P. Whipple, Esq. "
Prof. Chas. D. Cleveland, Philadelphia, Pa.
Franklin Dexter, Esq., Boston.
Rev Theodore Parker, Roxbury, Mass.
Joseph M. Wightman, Esq., Boston.
(Two Lectures illustrated by a superb apparatus.)
Rev John Woart, Boston.
Hon Alexander H. Everett, Boston.
Hon Pliny Merrick, Worcester, Mass.
Rev Wm. H. Channing, New York.

The Introductory Lecture of the Course will be delivered on Thursday, Oct 17th, by the Hon D. D. Barnard, and will be accompanied on the same evening, by a Poem, by Nath'l. W. Coffin, Esq. of Boston.

☞ Exercises to commence punctually at 7½ o'clk.

☞ Tickets for the Course (price $2) admitting a gentleman and two ladies, may be obtained at the Bookstore of Wm. D. Ticknor & Co., 135 Washington st. GEORGE BANCROFT, Pres.
JOHN C. PARK, Cor. Sec'y.
F. W. LINCOLN, Jr., Rec. Sec'y. o12

☞ TEACHERS' SOCIAL UNION. Its next meeting will be held at the Purchase Street Vestry, (Rev Mr Coolidge's,) on Monday Evening, 21st inst., at 7½ o'clock.

Question—'This do in remembrance of me.' Who were intended to be embraced in or included under this request or command; what was and is the end or purpose of the observance instituted by virtue of these words of the Savior; and is it certain that Sabbath School Teachers who are not communicants are unfit for their office?

ARTEMAS CARTER, Sec'y.
Boston, Oct 12, 1844.

☞ NOTICE. WORCESTER ASSOCIATION. The members of this Association will meet at Harvard on the 4th, (not the 3d) Tuesday in October, the 22d inst. at 5 o'clock, P. M.
o12 DAVID FOSDICK, Jr., Scribe.

☞ The Annual Sermon in behalf of the FATHERLESS and WIDOWS SOCIETY will be delivered at Rev Mr Rogers' Church, on Sabbath evening, Oct. 13th. Services to commence at 7 a'clock. o12

☞ J. B. GOUGH ON PROTECTION. On Sabbath Evening, at 7 o'clock, at the Tremont Temple, this friend of humanity will advocate total abstinence from all intoxicating drinks as a protection to Domestic Happiness—prevention of crime and pauperism, and a promotion of the temporal and spiritual good of the human family. None should fail to hear him who have not signed the pledge.

Admission 10 cents, in aid of the cause.
MOSES GRANT, Pres. B. T. S.
F. R. WOODWARD, Sec'y. o12

☞ The Annual Meeting of the FRAGMENT SOCIETY, will be held at the house Mrs. DANIEL P. PARKER, No 40 Beacon street, on Monday afternoon, Oct. 14th, at 3 o'clock.

Ladies who cannot attend, will please *send* their subscriptions to the same place between the hours of 2 and 5. Per order.
o12 M. B. SIMPSON, Sec'y.

☞ FRANKLIN EVANGELICAL ASSOCIATION. This Association will meet at Northampton on Monday, Oct. 14. By order of the Scribe.

☞ WORCESTER WEST ASSOCIATION, will meet at the house of Rev Mr Gage in Petersham, on Monday, Oct 14th, at 5 o'clock, P. M. Public exercises the next day at half past 10 o'clock, A. M.
o5 CLAUDIUS BRADFORD Scribe.

☞ THE WORCESTER WEST SUNDAY SCHOOL ASSOCIATION will meet with the Ministerial at Petersham, on Tuesday, the 15th inst. Parents, pupils and teachers, are requested, as usual, to be present at an early hour on that day.
o12 C. BRADFORD, Scribe.

☞ NOTICE—ALBANY CONVENTION. The clergy, who intend to be present at the Albany Convention on the 15th of the ensuing month, are earnestly requested, for important reasons, to give information of their intention to Rev Mr Briggs, Sec'y. A. U. A., at their earliest convenience. The Society in Albany extend a cordial invitation to the Clergy and laity of their faith to be with them on that occasion.
Albany, Sept. 16th.

MARRIAGES.

In this city, on Monday evening, Mr John M. Clark, of the firm of Manning, Glover & Clark, to Miss Caroline L., daughter of the late Capt Solomon Lond.

7th inst, Mr L. T. Stoddard to Miss Sarah H. Lothrop.

8th inst, by Rev Mr Coolidge, Mr C. M. A. Twitchell to Miss Eliza F., daughter of Levi Bliss, Esq.

In South Boston, 7th inst, Mr Joseph Kennedy to Miss Elizabeth Smith.

30th ult, Mr Ezra D. Hathaway, of the firm of Charles Wilkins & Co., to Almira, daughter of Larra Crane, Esq.

In North Andover, 1st inst, Mr Samuel Hodges to Miss Martha A. Sargent.

In Lowell, 1st inst, by Rev Mr Miles, Mr Grenville L. Remick, of Pittsfield, NH., to Miss Judith F. Stevens of Billerica, Ms.

In Middleboro', 3d inst, Mr George E. Adams of Boston, to Miss Abby A. Eddy of M.

In Newburyport, 8th inst, by Rev Mr Fox, Samuel Greele, Esq. of Boston, to Miss Sarah F. Emerson of N.

In Holden, 2d inst, by Rev Mr Bidwell of Hubbardston, Mr Seth Savage of Hubbardston, to Miss Mary E. daughter of Mr Solomon Parmenter.

In Portland, Me, 7th inst, by Rev Mr Condit, Mr Charles S. Clark, firm of Lord, Hutchins & Co. of Boston, to Miss Maria E. Carter of P.

In New York, at the Astor House, by Rev Dr Spring, Col George Hastings of Springfield, to Miss Jane L. Packard, youngest daughter of Rev Dr Theophilus Packard of Shelburne.

DEATHS.

In this city, 4th inst, Mrs Susan C., widow of the late John A. Richardson, 27.

4th inst, Sarah, widow of the late George Homer, 79.

6th inst, Ellen C. wife of Mr David Stone, and daughter of Mr Peter J. Oman, 22.

5th inst, Miss Elizabeth Ann, daughter of the late Mr Henry Johnson, 17.

In Dorchester, Sunday morning, 6th inst, Edward Francis, youngest son of John H. and C. C. Robinson, 17 months.

'Of such is the kingdom of Heaven.'

In Charlestown, 5th inst, Nathaniel A. Carnes, 13 months.

5th inst, Hannah, widow of the late William Wiley, 87.

7th inst, John Frederick, youngest child of Mr John K. Fuller, 9 mos.

In Watertown, 4th inst, Miss Eliza Ann Stratton, 34.

In Easton, 2d inst, Mr James Lothrop, 55.

In Brighton, 3d inst, Miss Elizabeth E., daughter of the late Cyrus Dupee, 19.

In Hamilton, Mr James Brown, 91, a pensioner of the revolution—he was at the Battle of Bunker Hill.

In Manchester, NH., 8th inst, Mrs Sarah E., wife of Rev A. D. Jones, and daughter of the late Hon S. P. Gardner of Bolton.

In Lisbon, Mc., 29th ult, Harriet N., wife of T. S. Mitchell of North Bridgewater, Ms., 24.

In Albany, 1st inst, Mr Samuel Gale, formerly of Waltham, Mass.

In Philadelphia, 29th ult, Dr John F. Eustis, a graduate of Cambridge, class of 1837.

IMPORTANT HISTORICAL WORK IN PRESS—History of the Revolt of the British Colonies of America, by George Chalmers. The first volume of Mr Chalmers's History of the Revolt of the British Colonies of America, was printed but never published, circumstances having induced the British Government to suppress it. The 2d volume, from which the reprint is being made, is in the original manuscript, as it was prepared for the press, but never published.—The work will be published in 2 vols, 8vo, on clear type and fine paper, by JAMES MUNROE & CO., 134 Washington st. o12

IRISH LECTURES—On Ireland, O'Connell and the Irish, by Rev Henry Giles, will shortly be published in 1 vol, 12mo, by JAMES MUNROE & CO. 134 Washington, opposite School st. o12

JORDAN, SWIFT & WILEY, Boston Agents for the London, Edinburgh, Foreign, and Westminster Reviews, at $3 each, or $5 for the four, have just received the latter for September, with numerous articles of ability and interest to the American reader. o12

DR. DEWEY'S DISCOURSES on Human Life, Diseases on Human Life, by Orville Dewey, D. D., comprising 18 Sermons; fresh supply just received and for sale by W. CROSBY, 118 Washington st. o12

BOOKS FOR CHILDREN. The subscriber has for sale one of the largest assortments of Children's Books in the city. Additions of new books are constantly being made. As they are selected with a view to their suitableness for Sunday School Libraries, they may be relied upon as being perfectly unexceptionable. For sale by W. CROSBY, 118 Washington st. o12

WINTER CLASSES FOR LADIES. Mr. ADAM, formerly of Harvard University, proposes to commence a series of classes in Boston for ladies who have completed the usual course of study in the higher schools. The branches of knowledge to which the attention of the classes will be directed, are English Literature, General History, and the Philosophy of the Mind.

The First Class on the structure, history, and literature of the English Language, will begin on Tuesday, the 22d inst, in an apartment of the TREMONT TEMPLE, and will continue two months. Meetings will be held twice a week, on Tuesdays and Thursdays, in the forenoon, and at each meeting from two to three hours will be devoted to Lectures, Readings, and other Exercises.

The Second and Third Classes will commence respectively at the close of December and February next.

Applications for admission to any or all of the classes and for information respecting the course of instruction and terms, may be made to Mr. Adam, at his residence, No 2 Bumstead Place.
October 12, 1844.

LITTELL'S LIVING AGE, No 22.
—CONTENTS—
Correspondence; Recollections of Thomas Campbell; Correspondence of Edmund Burke; El Morenito, a rough sketch in the Pyrenees; Anglican Cathedral at Jerusalem; English Education in China; The Glorious Fourth of July, at Philadelphia; My Captivity in Russia; Reminiscences of Bernadotte; The Romance of a Swan's Nest; The Execution of Montrose; American Manners and Artish Critics; The Gambler's Last Stake; A Spanish Criminal Case; Life of Frederic William III; Chinese Emigration; Tahiti, Ireland, Egypt; A Dish of Glory; Planting and Managing Roots of Grape Vines; Model Farms in Ireland and Scotland; Cultivation of the Currant; Miscellany; Scientific Intelligence; Obituaries.
Published by T. H. CARTER & CO., 118½ Washington st. o12

FURNESS' FAMILY PRAYERS, New Edition. In press and will shortly be published, a new edition (the third) of Domestic Worship, by W. H. Furness, 12mo. WM. CROSBY, Publisher, 118 Washington st. o12

THE BELLE, The Blue and the Bigot, or Three Fields for Woman's Influence; just published and for sale by W. CROSBY, 118 Washington st. o12

LITTELL'S LIVING AGE, No 22, for this day. Just received at CROSBY'S, 118 Washington st. o12

THE MONTHLY MAGAZINE for October.
—CONTENTS—
The Lord's Prayer.
Glimpses from a City Window.
The Eucharist.
The Safe Way.
Moses, the Type of the true Reformers, a Sermon by Rev G. W. Burnap.
The Departure of Summer.
The Berkshire Jubilee.
Intelligence.
Installation at Chelsea.
Commencement Week at Cambridge.
Salem Fair.
Infidelity.
Mormonism.
Millerism.
Just published by L. C. BOWLES, 118 Washington st. o5

PUTNAM'S PHI BETA ORATION. An Oration delivered at Cambridge before the Phi Beta Kappa Society in Harvard University, Aug 29, 1834, by George Putnam; pp. 36, price 25 cents, 8vo. For sale by JAMES MUNROE & CO., 134 Washington street. o5

STORY'S POEM. Nature and Art: a Poem delivered before the Phi Beta Kappa Society of Harvard University, Aug 29, 1844, by William W. Story, pp. 48; price 25 cents, 8vo. For sale by JAS. MUNROE & CO., 134 Washington st. o5

PERIODICALS FOR OCTOBER. North American Review; Brownson's Quarterly Review; The Child's Friend; Monthly Religious Magazine; Knickerbocker; Hunt's Merchants' Magazine; Democratic Review, &c. &c.

Subscriptions received and single numbers supplied, at CROSBY'S, 118 Washington st. o5

LITTELL'S LIVING AGE, No 21, for October 5. Just received at CROSBY'S, where all back numbers are supplied and subscriptions received. o5

THE SUNDAY SCHOOL SERVICE BOOK. In press, a new edition of the Sunday School Service Book, part first, by S. C. Phillips. The first edition of 2000 copies is already exhausted. It has been introduced into nearly twenty Societies, and wherever used, has, it is believed, given entire satisfaction. It has been adopted in the following, among other Sunday Schools, viz: Boston, Salem, Cambridge, Watertown, Taunton, Nantucket, Lancaster, Hallowell, Lowell, Fall River, Cambridgeport, Milton, Dr Dewey's Society, New York, Washington, Providence, and others.

Clergymen, Teachers and others interested in Sunday Schools are requested to examine this Service Book as it is believed that its peculiar merits will ensure its use wherever it is known.

Copies furnished for examination.
WM. CROSBY,
o5 118 Washington st.

JUDGE WHITE'S ADDRESS. An Address

POETRY.

ON THE DEATH OF THOMAS CAMPBELL.

A voice of sorrow swells on Albion's hills,
For him whose fame her wide dominion fills;
Wake, harp of Erin, wake thy saddest tone,
And mourn the loss of nations as thine own.
Though many a tempest o'er thy skies hath swept,
And many a grave thy weary eyes have wept,
Yet, still, some tears should answer to the knell
Of him who sang thine Exiles' woes so well.

Lost Bard of Hope and Freedom, could our coast
One harp like those of ancient Tara boast,
Its voice should rise amid a nation's gloom,
To pour a requiem worthy of thy tomb.
Thou needest not such requiem, while the earth
Hath souls of melody and hearts of worth,—
Thine own proud songs through distant ages sent,
Shall form at once thy dirge and monument.

Long shall Columbia weep through all her woods,
The voice that glorified their solitudes;
Her mighty lakes, her rivers, while they flow,
Shall tell the tale of Gertrude's love and woe;
The Baltic's wave shall answer to thy name,
In echoes blending thine with Nelson's fame;
And England's Mariners, where'er they sail,
Shall give thy glory to the ocean gale.

Oft shall the pilgrim hail on Linden's plain
Thy laurels, guiltless of the battle stain;
And oft the heart, where hope alone remains,
Amid its sorrows, blest thy cheering strains.
His deed was worthy of his land who gave
To thine the dust of Kosciusko's grave;
For thus shall Poland's heart, through ages twine
The memory of her brightest stars with thine.

Go, with thy glory round thee, mighty shade,
With robes unstained and laurels undecayed,
To wake the harp, upon whose golden strings,
Shall fall no shade of Time's destroying wings.
But, O forgive if, in a land so long
The nurse of poets and the home of song,
My hand hath dared that holy office claim,
Which well might raise our proudest minstrel's fame.

July 12th, 1844. FRANCIS BROWN.

[Athenæum.

A GLEAM OF SUNSHINE.

BY H. W. LONGFELLOW.

This is the place. Stand still, my steed,
Let me review the scene,
And summon from the shadowy Past
The forms that once have been.

The Past and Present reunite
Beneath Time's flowing tide,
Like footprints hidden by a brook,
But seen on either side.

Here runs the highway to the town,
There the green lane descends,
Through which I walked to church with thee,
Oh! gentlest of my friends!

The shadow of the linden trees,
Lay moving on the grass;
Between them and the moving boughs
A shadow, thou didst pass.

Thy dress was like the lilies,
And thy heart as pure as they;
One of God's holy angels
Did walk with me that day.

I saw the branches of the trees
Bend down thy touch to meet,
The clover-blossoms in the grass
Rise up to kiss thy feet.

'Sleep, sleep to-day, tormenting cares,
Of earth and folly born!'
Solemnly sang the village choir
On that sweet Sabbath morn.

Through the closed blinds, the golden sun
Poured in a dusty beam,
Like the celestial ladder
Of the ancient patriarch's dream.

And ever and anon, the wind
Sweet-scented with the hay,
Turned o'er the hymn-book's fluttering leaves
That on the window lay.

Long was the good man's sermon,
But it seemed not so to me,
For he spake of Ruth, the beautiful,
And still I thought of thee.

Long was the prayer he uttered,
But it seemed not so to me,
For in my heart I prayed with him,
But still I thought of thee.

But now, alas, the place seems changed;
Thou art no longer here;
Part of the sunshine of the scene
With thee did disappear.

Though thoughts, deep rooted in my heart,
Like pine trees dark and high,
Sublime the light of noon, and breathe
A low and ceaseless sigh;

This memory brightens o'er the Past,
As when the sun, concealed
Behind some cloud that near us hangs,
Shines on a distant field.

MISCELLANEOUS.

THE HOUSE OF LORDS.

BY J. F. MURRAY, AUTHOR OF 'THE WORLD OF LONDON.'

The Upper House is a very proper and characteristic name for the House of Lords. The Commons' House is decidedly more common; the Lower House is certainly lower—we had almost said *low;* but to say that would be a breach of privilege.

Every body has heard of the upper classes and the lower classes; these terms mark a well-known distinction in society; so do the Upper and Lower Houses of Parliament in legislation.

The upper classes are well-dressed, quiet, gentleman-like, perfumed, silent, reserved, idle; so is the Upper House. The lower classes are slovenly, noisy, rude, blustering, talkative, busy; so is the Lower House. The one represents the elegant and artificial, the other the operative and essential parts of law-manufacture.

When a man quits a bear-garden or obstreperous public meeting, when every body is talking and nobody has any thing to say, and gets into a Quaker meeting where nobody *will* say any thing, he goes from the House of Commons to the House of Lords; when a man, retiring from the coffee room of the Magpie and Stump on a Saturday night, finds himself suddenly transported into a nobleman's drawing-room, he merely exchanges the Lower for the Upper House.

If the Lower House disappoints the stranger by its want of dignity and decorum, the Upper is no less unsatisfactory from the opposite defect; *there* all is frigid dignity and lordly indifference.

You are ushered, as it were, into the musician's gallery of a *salon*, where a couple of dozen of respectable, grave, elderly gentlemen are assembling before dinner. The floor is covered with scarlet cloth, the walls decorated with scarlet paper, the benches have scarlet cushions, with scarlet cushioned backs; and, indeed, if it were not for the benches, and the scarlet oblong, bed-like seat, called the woolsack, and the throne with its canopy, you would have nothing to distinguish the legislating room of the lords from the dining-room of my lord.

All is quiet and gentleman-like in this place; even the strangers in the gallery catch the infection of the noble atmosphere, and are afraid to look about them. The doorkeeper is a superior man, with a superior head and superior suit of black. He does not look like a House of Commons doorkeeper; he motions strangers to their seats with a gentleman-usher-like bow; he represses conversation with 'Hush, hush!' and never cries 'Silence!' with a strong voice as do the doorkeepers of the lower gallery.

The doors open and shut noiselessly, and give ingress and egress to the Peers, who stand on the steps of the throne, or in the body of the House, or lounge on the cross benches, the younger ones conversing in a low tone, the elder seated thinly here and there waiting for the commencement of business; some are perusing the petitions they have to present, or the printed papers of the notices or motion or other business of the day.

There is here seen no scrambling over the backs of benches, no mob gossiping at the bar, no slaps on the back, jokes, or horse-laughing: the Upper House smiles, whispers, and walks about without any tumult or noise. It also dresses better than the Lower House; no shooting jackets, white hats, drab shirts, gaiters, or high lows are worn by the Upper House: the most remarkable article of dress we have observed the being one *eternal* pair of plaid inexpressibles.

The Bishops, who look at this distance (we are now in the gallery) like a row of darling chubby children in their magpie robes, tremendous lawn sleeves, sit very modestly in a row by themselves on one of the back benches; we have no more to say of their spiritual lordships than that nobody in the House seemed to take any notice of their presence, and that, with few exceptions, they are uncommonly fat.

One noble lord appears to be asleep on the Treasury Bench, his feet stiffly stretched out between him and the table, a position which no peer takes the liberty to disturb by passing between; his single-breasted military frock is buttoned up to his chin; and his hat, concealing the upper part of his face, rests gracefully on the hump of his nose; he *seems* asleep, as we have said, but his attitude is that of a man asleep at 'attention;' in fact, he is perhaps more wide awake than any man in the House.

Opposite, in the front seat, is a handsomely turned leg, encased in a killing pair of tights, which the noble owner looks down upon complacently, tapping at intervals a well-fitting boot with a silver-mounted riding-cane. A man of pleasing aspect and a well bred *dolce far niente* face is Lord Melbourne, but not the sort of man nature seems to have intended for a Premier Minister.

A curious versatile nose is seen peering into the House, and presently a curious versatile Senator whisks after it. He hops about from bench to bench, as if he did not know where to settle, diving his hands into the pockets of a pair of chequered inexpressibles, too short and too tight; he grinds his teeth, scratches his head, rubs his curious nose, which resents the insult by twisting from one side of his face to the other; he seats himself on the woolsack, then jumps off, as if he had no business there; he runs up to, and seems to question peers on both sides of the House, and then runs away without appearing to stay for an answer; his movements remind us vividly of a very large rat in a very small trap.

While you are looking at him the Chancellor enters, without state or noise, and, sliding on the woolsack, a peer rises to present a petition, the purport of which he states in an inaudible voice, and you are aware that business has begun.

A noble lord rises, and in a very subdued tone puts a question to the noble Duke who appears to be asleep. The noble Duke then, with great deliberation, takes his hat off his nose, rises, advances to the table, and in three words, uttered in a low, firm voice, answers, or declines to answer, sits down, puts his hat where it was, and appears to be asleep.

Some more questions having been put, and more replies elicited, of which the only impression remaining upon your mind is, how on earth the reporters can make any thing of it, Lord Bruffy gets up (as usual) to inflict a speech.

It is impossible to conceive a more unfavorable place for an orator than the House of Lords; one would as soon think of getting up to make a speech in a catacomb. The thin, untenanted appearance of the House; the beggarly account of empty benches, reminding one of a provincial theatre on a benefit night; the evident apathy, listlessness, and indifference of the eleven peers who have nothing else to do but listen, and the impatience of the three Ministerial Lords, who know it is all 'gammon'; the abstracted look of the unhappy Chancellor, who, after toiling all day in his court, wants to get home to prepare some important judgment; the yawning, stretching, and looking at watches (it now wants but five minutes to seven) would extinguish the fire of any orator (except Bruffy) that ever wagged a tongue.

The noble and learned lord begins; he is full of his subject, and is determined to work it off in speech. He dwells upon the importance of his subject, and solicits thereto the attention of the noble Duke. [The Duke moves one leg, as much as to say, don't imagine that I'm asleep.] He goes on, trying to warm; but the atmosphere of the House is too chilly, and his words seem to freeze upon his lips. He tries a joke; a sickly smile flits over the faces of one or two peers, which, in the Parliamentary reports of the following day, figures in parenthesis (a laugh.) He becomes impressive, but there is nobody to impress, he is eloquent, but there is no sympathy. He might as well talk to the Elgin marbles, for any visible impression his eloquence appears to make.

At length he hits a sympathetic chord he will no longer occupy the time of the House, (it is now half-past seven;) his forbearance is rewarded with a distinct 'Hear, hear;' peers seize their hats and canes, and two or three nearest the doors make off, anticipating the conclusion of the speaker. He concludes at last; the Chancellor slides off the woolsack, the peers disappear noiselessly, like shadows of Senators; and you go home thinking that, after all, the House of Lords is worth going to *once*, for the same reason that people have made voyages to the North Pole; for the discovery, in short, that there is nothing to discover.

FASHION.

BY AN UTILITARIAN.

O wad some pow'r the giftie gie us
To see oursels as others see us!
It wad frae monie a blunder free us
And foolish notion:
What airs in dress an' gait wad lea'e us
And ev'n devotion!—BURNS.

There are few things in which the folly of fools, and the wisdom of wise men are more apparent, than in a blind subservience, or sturdy indifference, to the prevailing fashion. As most fashions are originated by individuals, the multitude are at best but imitators, and where extraordinary attention is paid to the exterior, we may be pretty well satisfied that the interior suffers from neglect,—this has grown into a proverb, so that we never look at a gentleman, dressed in the height of fashion, without a conviction that we have seen the best of him, that there is nothing underneath worth investigating. It would be puzzling to assign a proper reason for this conclusion It is intuitive, but unaccountable; nevertheless, experience shows it to be true; for, although men who study dress frequently are well educated, and possessed of a certain degree of knowledge, it is the knowledge of the parrot. Every expression denotes their shallowness—the destitution of powerful mind—the deficiency of that thought which gives character to individuals, and removes them from the unthinking mass.

Much that is amusing, as well as serious misfortunes, have sprung from fashions. In most cases the different modes have been invented to hide deformity; as patches, much worn in the last century, were introduced by a lady who had a wen in her neck; and wigs, because one of the Dauphines of France had a high shoulder, and a wig prevented the difference from appearing.—Sometimes a very beautiful lady chanced to have an unequal hip, and was necessitated to pad, whereupon all the ladies followed her example. Charles the VII. of France invented long coats to hide his ill-made legs; and shoes, with joints two feet long, were introduced by Henry Plantagenet, Duke of Anjou, to conceal an excrescence on his foot.

In past times, fashions invariably originated with court gallants, the various grades below imitating them as well as their means would permit.

A curious anecdote is related in old Camden's remains of a method adopted by some gentleman to cure a shoemaker of imitation in dress. The style is so quaint, that we give his own language.

"Sir Philip Calthrop purged John Drakes the shoemaker, of Norwich, in the time of King Henry the VIII. of the proud humor which our people have to be of the gentleman's cut. This knight bought, on a time, as much fine French tawney cloth as should make him a gown, and sent it to the tailor's to be made. John Drakes, a shoemaker of that town, coming to this said tailor's, and seeing the knight's gown cloth lying there, liking it well, caused the tailor to buy him as much of the same cloth, and price to the same extent, and further bade him to make it of the same fashion that the knight would have his made of. Not long after, the knight coming to the tailor's to take the measure of his gown, perceiving the like cloth lying there, asked of the tailor whose it was? Quoth the tailor, it is John Drakes the shoemaker, who will have it made of the same fashion that yours is made of! "Well! said the Knight, "in good time be it! I will have mine made as full of cuts as the shears can make it." "It shall be done," said the tailor; whereupon, because the time drew near, he made haste to finish both their garments.—John Drakes had no time to go to the tailor's until Christmas day, for serving of his customers, when he hoped to have worn his gown; perceiving the same to be full of cuts, began to swear at the tailor, for the making his gown after that sort.

"I have done nothing," quoth the tailor, "but that you bid me, for as Sir Philip Calthrop's garment is, even so have I made yours?" "By my latchet," quoth John Drakes, "I will never wear gentleman's fashions again."

In the reign of Charles V. of France, gentlemen wore their pantaloons, or breeches as they were then called, so absurdly tight, that the king was compelled to pass an edict to secure proper respect for propriety. In the time of Elizabeth of England, the reverse fashion flourished; beaux were accustomed to wear that article of clothing so large that rags, feathers, and other light matters were used to fill them out. At the same time the ladies wore hoops. So that between the two extremes, a couple of lovers would have had some difficulty to take each other by the hand. In Elizabeth's reign the gallants wore deep ruffs and long rapiers, and he who could display the deepest and longest, was the finest gentleman. The folly at length became so intolerable, that a proclamation was made against them, and citizens set at different gates to enforce observance, in prosecution of which duty many serious disasters occurred. This same Elizabeth, when she died, left no fewer than three thousand different habits. In later days, even Queen Victoria, about whom so much has been said, has not disdained to avail herself of her power to control the fashions, and introduced long dresses to conceal her large feet and thick ankles.

The folly of imitating these absurdities needs no comment. It would be as reasonable for all men to cut off their legs because one individual happened to have lost those useful members, as for all men to follow fashions only adapted for a few. The absurdity of such proceedings might be illustrated by numerous facetious instances, but as our efforts are for the *utile*, not the *dulce*, we would fain draw wholesome conclusions, rather than make witty comparisons, the more so, as our wit is somewhat like the young lady's drawing of her cow, requiring to be ticketed in order that other people may understand what it is intended for.

A proper attention to cleanliness and propriety in dress is absolutely essential to the well being of society, at the same time that in individuals it shows a well regulated mind. Men and women should dress in the style which best suits them, always taking care to avoid outraging common sense. One man has awkward feet and wears large shoes to hide them, but it is thoroughly ludicrous for those who have small feet to wear large shoes, merely because it is the fashion; in like manner, all fashions that are adopted to hide a deformity or display a beauty are consistent only for those who have similar beauty or ugliness. The nearest approach to nature, properly consulting ease and comfort, will ever be the most becoming attire. We are improving in this respect, yet still remain a long way from perfection, a fact too plainly illustrated by the numerous distorted shapes that pain our sight as we walk the streets. If the Venus de Medici be the standard of feminine symmetry, how very far the present generation is removed from it!

Many are the mischiefs attendant upon a too rigid adherence to fashion,—ill health for some, loss of time to others, and to not a few, pecuniary difficulties; all of which a little reason would enable us to avoid. The good opinions of sensible people can never be secured by our being fashionably dressed, and as it is only the silly and insignificant who measure our mental ability according to the cut of our coats, or our moral worth by the texture of our vests, surely dress cannot be of so much consequence as it is supposed.

There are some people, who, in their Quixotic abhorrence of fashionable dressing, run into the other extreme, oftentimes degenerating into slovenliness and filth, in the fallacious belief, that utter negligence of attire is indicative of wisdom. It is almost unnecessary to say that this merely evinces an ill regulated mind. Even if genius and slovenliness were indigenous to each other, men may be highly useful members of society without either. Men of genius are not always the best citizens—where nature bestows remarkable abilities, she not unfrequently gives glaring faults, and however we may worship genius, it generally requires to be done at a distance,—a world of geniuses would be a very miserable one. The man of good sense, cultivated intellect, and benevolent feelings, does more immediate good than the mighty master mind—genius benefits posterity, respectable mediocrity its own era. [Arthur's Mag.

LEARNING FROM CONVERSATION.

I shall not repeat here what I formerly said in praise of conversation, though the subject reminds me of a trifling adventure which lately befell the distinguished member of a university, who maintained that he had principally acquired his knowledge by conversation, and always declared that there was no man from whom some information might not be gained. My own opinion would, rather, perhaps, be in favor of female conversation, as I am inclined to believe ladies the best instructors; I can safely say, at least, 'I learned the little that I know from them;' this, however, has nothing to do with the adventure of the learned professor, to which we must return. Our friend finding himself one day *tete-a-tete* in a mail-coach with a sober, sedate, and respectable-looking man, determined at once to make the most of him, and to learn as much from his fellow traveller as the latter might be able to teach.

They were no sooner fairly started, therefore, than the professor commenced with the usual introductory subject of the weather. Receiving only polite monosyllabical replies, he went over all the other topics most generally resorted to on such occasions,—the appearance of the country, the crops, prospect of the harvest; but all with no better result, the sedate-looking man only assenting to whatever the man of learning advanced. Not to be driven from his favorite theory, the professor went at last more directly to work, saying, 'Pray, sir, is there any subject on which you would be willing to converse?'

'Try me on leather, and I am your man,' was the reply of the *vis-a vis*, a stout, honest currier, as chance would have it.

It is very unfortunate that there are so many ladies and gentlemen who take infinitely more pleasure in hearing their friends and neighbors run down, slandered, and abused,—only in a trifling way, of course, than in hearing them praised and admired. The consequence is, that society is infested with a class of persons who make the gathering, forging, and improving of slanders their actual business, their very *carte d'entree* into company. It is true that no one now ventures upon slanders or tales of scandal in large parties, or within hearing of many; for, in the mass, society are ashamed of the practice and dare not sanction it; but in private the vipers are listened to,. though heartily despised even by their most willing auditors. Yet is the habit of thus imbibing poison by the ear highly injurious to the heart, and ultimately to the mind also, for good feelings are essentially the source whence our best and brightest ideas are derived; and oft-repeated slanders will not only obtain some belief in the end, but the habit of listening leads to a species of cynical misanthropy, which makes us look rather on the dark than on the bright side of human nature; makes us act a poor, timid, and distrustful part through life, depressing even the best elements of happiness mixed up in our composition. Nor must we suppose that the regular inventor and retailer of long tales of slander is the only offender. Far from it; there is the more cunning and equally base dealer in inuendoes, who throws out his hints before the envious and malignant, trusting that the poison may be passed on from slave to slave, till, gathering in its progress, it attains at last the full-grown strength of infamy worthy of the dishonorable source whence it arose. I am told that backbiters often find their way into the presence of great men, and it may be so, but I am very certain that high-minded men look upon them with the scorn they deserve. The subject should, perhaps, deserve a whole chapter; but, for the present, I must conclude; and, to cut the matter short, cannot do better than absolve the public, fashionable and unfashionable, from giving the slightest credit to tale-bearers and slander-mongers of whatever class or kind they may be; and this for the best of all possible reasons, that the false of heart will be the false of tongue whenever it suits their purpose. [Frazer's Magazine.

OHIO ASYLUM FOR THE INSANE.

Miss D. L. Dix, of Boston, a lady whose philanthropic exertions in behalf of the insane inmates of the penitentiaries, jails, almshouses, &c., in the Eastern States have doubtless made her name familiar to a large number of our readers, recently visited the State Institutions at Columbus, Ohio. Speaking of the State Asylum for the Insane, Miss D. says:

"Every department of this Institution is well conducted—whether the halls, the cooking department, or the laundry. Ample supplies of excellent water afford the means of cleanliness and promote health; the food is of excellent quality and well prepared. The wide, long halls, on either side of which range the lodging-room, afford space for exercise, and the ventilation throughout is complete. Some of the patients will be found in the women's wing variously employed. Knitting, sewing, devising some sort of fancy work, or engaged in amusing games or reading; perhaps cultivating the flowers or cherishing a pet bird; at times walking abroad or being conveyed in a carriage. Again you will find them assisting in the washing and ironing rooms, also making and mending, and with ready zeal proffering their services to the attendants in the dining-rooms, or rendering help to the nurses in watching an invalid, or cheering one more than usually depressed and desponding. Industry is not limited to the women's department. The men may be found cultivating the garden, trimming the flower borders, grading the grounds, reading, writing, assisting the attendants in various avocations, and one especially chooses to govern the cows, skilfully managing the restiff and keeping the whole yard in complete control. Again, others may be seen carrying wood and water, and happy in being treated with consideration and regarded as important in the daily management of those affairs."

The general health of the patients appears to be good; no acute diseases are prevailing. Some say, on seeing these patients so tranquil, so happy, and so usefully occupied, 'Of what use is it to keep them at the Asylum?' The *use* can be shown by investigating as I have done the forlorn condition of the returned incurables in almshouses. Under a skilful treatment they are comfortable—without it, they relapse into the most pitiable conditions. I remarked that Dr. Awl was welcomed by his patients as a friend and brother; they approached him with affectionate confidence, and were sure of receiving a kindly word or pleasant remark suited to their respective states of mind. I also noticed that he was prompt to fulfil any promise, and careful to permit as little delay in affording a suitable gratification as circumstances would permit. The Institution is fortunate in the excellence of its officers, and those employed to carry forward the general work of the establishment. The patients manifest attachment to their attendants, as well as to the physicians; and here, if any where, one may continually rejoice in 'good accomplished."

One of the most gratifying features in the management of the Asylum is the evening devotional exercises, in which all who are well enough participate. From forty to fifty are generally present; 'and it is touching and delightful,' remarks the writer, 'to see the increasing company, as the prayer bell rings, issuing from their several halls and gathering into one band to unite their devotions and join in thanksgivings to the Father of Mercies for blessings received and benefits enjoyed. A chapter is read by the Superintendent, a hymn sung, in which most join, and a prayer offered; then, in the same quiet orderly manner, they return to their respective halls.'

THE POETRY AND HISTORY OF WYOMING. The Poetry and History of Wyoming, containing Campbell's Gertrude, with a biographical sketch of the Author, by Washington Irving, and the History of Wyoming from its discovery to the beginning of the present century; by Wm. L. Stone; 12mo, plates. A few copies for sale by J. MUNROE & CO, 134 Washington st. aug10

LEA, or the Baptism in Jordan, by Strauss, Author of Helon's Pilgrimage, The Life of Christ, &c.—For sale by W. CROSBY, 118 Washington street. aug17

JUST PUBLISHED. Emerson's Address; an Address delivered in the Court House in Concord, Mass. Aug 1, 1844, the Anniversary of the Emancipation of the Negroes in the British West Indies, by R. W. Emerson. Published by request. Price 12½ cts. JAMES MUNROE & CO., s14 134 Washington, opposite School street.

DR. CARPENTER'S HARMONY OF THE GOSPELS, the last edition, 8vo, London; Wilson's Concessions of Trinitarians in favor of the views of Scripture as embraced by Unitarians, 8vo, London. For sale at CROSBY'S, 118 Washington st. aug10

YATES'S VINDICATION. A Vindication of Unitarianism, in reply to Mr Wardlaw's Discourses on the Socinian Controversy; by James Yates, M. A., second edition, 8vo; for sale by JAMES MUNROE & CO., 134 Washington street. aug1

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CONCORDANCE. Cruden's Complete Concordance to the Holy Scriptures of the Old and New Testament, or a Dictionary and Alphabetical Index to the Bible—from the 10th London edition, carefully revised and corrected by the Holy Scriptures; to which is added, an original Life of the Author. For sale at SIMPKINSS Book and Stationery Rooms, 21 Tremont Row. s7

JULIAN: or Scenes in Judea; by Rev Wm Ware, Author o' Letters from Rome, &c., 2 vols 12mo. Also, Zenobia, or Letters from Palmyra, &c &c., by same Author; a fresh supply of the above received and for sale by J. MUNROE & CO., 134 Washington street. aug10

PROGRAMME OF A COURSE OF WINTER CLASSES IN BOSTON FOR YOUNG LADIES. It is believed that there are many Young Ladies in Boston and throughout New England, who, after having completed the usual course of instruction in private schools, are desirous of pursuing a wider range of studies, adapted to their age and attainments, under competent superintendence and guidance.—With a view to supply this want, and to afford the assistance required, Mr. ADAM proposes to commence a series of classes in Boston, during the winter of 1844-45, on the following plan.

Three classes will be formed, and a pupil may attend one class only, or two classes, or all three, in conformity with her own tastes or the wishes of her friends. The branches of knowledge to which the attention of the pupils will be directed, are ENGLISH LITERATURE, GENERAL HISTORY, and the PHILOSOPHY OF THE MIND. The course will extend through the six winter months of the year, from the middle of October to the middle of April, and five or six hours will be given to each class every week. The classes will be commenced either simultaneously or in succession, allotting an equal period of time to each.

In each class the instruction will consist of three parts; *first*, of *Lectures*, of which the pupils will be expected to take notes; *second*, of *Readings* from standard authors, illustrative of the topics discussed in the Lectures, and accompanied by comments and criticisms; and, *third*, of *Exercises* prepared by the pupils on the same subjects, and read by the teacher before the class, with remarks on the style and sentiments. In all the classes an appropriate course of private reading will from time to time be indicated and recommended.

I. In the First Class, a view will be presented of the structure, history, and literature of the English Language; of the sources from which its constituent elements have been derived; of the progress from its its original rude forms to its present state of cultivation; of the literary characteristics of each age in its history; and of the peculiar merits and defects of the great works that belong to each period.

II. The attention of the Second Class will be devoted to History, including Geography and Chronology—General History—not the history of particular ages or of individual nations, but the history of the race, of its various stages of development, and of the characteristics of each stage in all ages and nations, illustrating the spirit, principles, and uses of Universal history by the details of National History.

III. The Third Class will engage in the study of the Philosophy of the Mind, embracing the history of philosophy, an analysis of the principal ideas in the human mind, and a consideration of the principles and rules for the conduct of the understanding and the cultivation and improvement of its powers.

Throughout the course and in all the classes, the object will not be merely to communicate new views to the pupils, but to bring their minds into a state of healthy activity, both on the ideas which they already possess and on those which may be presented to them by others, to enlarge and strengthen the mental powers by habits of just reasoning, and to elevate and purify the taste by sound principles of criticism in literature, in morals, and in philosophy.

Communications may be addressed to Mr. Adam, at 8, Otis Place, Boston; or at Northampton, Mass. Boston, Sept. 21, 1844. tf

BOARDING SCHOOL AT FRAMINGHAM for Lads and Young Ladies. The Fall Term will commence on MONDAY, Sept. 2d. The course of instruction will be the same as that pursued for the past three years, embracing all the branches of a thorough English and Classical education; also, Music and Drawing. The School is a private Academy, limited as to its numbers, having the best of accommodations both in the school room and family, occupying the constant and undivided attention of its Teacher and affording the highest advantages to its pupils.

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References—Hon. Geo. Morey, Hon. John C. Park, Dr. A B. Wheeler, Henry H. Fuller, John D. Williams, Jonathan Ellis, Esqs., Boston.

aug17 is2m JAMES W. BROWN.

SCHOOL FOR YOUNG LADIES. The Fall Term of the subscriber's School for Young Ladies will commence in convenient and pleasant rooms at the Warren Street Chapel, on September 2d.

The usual branches of a liberal English education are taught Instruction is also given in the French, German and Latin Languages; and if desired, Needle Work, Drawing, and Music. The School is well furnished with Philosophical Apparatus and a large and excellent Library.

Applications for admission can be made at the School Room. WILLIAM P. JARVIS.

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The table of rates of premium and forms for application, may be had by applying at the office. my25

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
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GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Saviour, Brooklyn, N. Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Allton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.) ap27 tf

CHURCH SERVICE AND HYMN BOOK.—Published and for sale by BENJ. H. GREENE, 124 Washington street, the following Book:—

Service Book, for the use of the Church of the Disciples. Taken principally from the Old and New Testaments.

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The Christian Examiner for July 1844, speaking in praise of this Book, from which we select the following: 'We would then have the music, or singing, and liturgic services of the Church adapted to aid the devotion of the Congregation, to make the Congregation themselves, worshippers. Nothing else satisfies us.'

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'The mechanical execution of the Book is worthy of notice. It is exceedingly neat and pleasing to the eye.' s14 tf

WAVERLEY NOVELS—*People's Edition.*—Now publishing a new edition of the Waverley Novels, from Parker's celebrated plates, good type and handsome paper; price only 37½ cents each novel. A liberal discount will be made where the whole set is taken, and it will be furnished in strong and handsome binding at a small advance on the cost in paper covers.

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Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

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